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1. The first part of the book is a collection of essays on the history of the book, from the ancient world to the modern era. The second part is a collection of essays on the history of the book, from the ancient world to the modern era. The third part is a collection of essays on the history of the book, from the ancient world to the modern era. The fourth part is a collection of essays on the history of the book, from the ancient world to the modern era. The fifth part is a collection of essays on the history of the book, from the ancient world to the modern era.



The Cause of God and Truth.

BEING THE
JUDGMENT
OF THE ANCIENT
Christian Church,
OR THE

SENSE of the CHRISTIAN WRITERS
of the first *Four Centuries* after CHRIST;
and before *Austin*,

CONCERNING

PREDESTINATION,
REDEMPTION,
ORIGINAL SIN,
FREE-WILL,
EFFICACIOUS GRACE,

|| The PERSEVERANCE of
the SAINTS,
And,
The CASE of the HEA-
THENS.

Wherein also are considered,

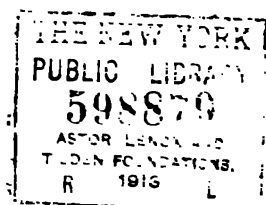
The TESTIMONIES in favour of the Universal
Scheme, produced by *Gerardus Vossius*, *Monfieur Daille*,
and *Dr. Whitby*.

PART IV.

By JOHN GILL.

LONDON:

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THE
CAUSE
OF
GOD and TRUTH.

The INTRODUCTION.

SINCE those doctrines which are commonly called *Calvinistical* are charged with *novelty*, and are represented as running directly contrary to the whole stream of *antiquity*, and the sentiments of the *antient Fathers*, and as entirely unknown to the Christian church before the time of *Austin*; when, on the other hand, the doctrines of the *universal scheme* are said to be confirmed by the concurrent suffrage of all antiquity, and the

A 2 express

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express and frequent declarations of the *antient Fathers*^{*}; it is necessary that this affair should be enquired into and examined, Whether it is matter of fact or no. And this will be the subject of the following *Treatise*. But, before we enter upon it, let the following things be observed.

I. That the writings of the best of men, of the most early antiquity, and of the greatest learning and piety, can't be admitted by us as the rule and standard of our faith. These with us are only the scriptures of the Old and New Testament: To these we appeal, and by these only can we be determined. If therefore the oracles of God are on our side, if we have the concurrent suffrage, and the frequent and express declarations of the holy prophets, of Christ and his Apostles, we have the best and earliest antiquity for us, and are free and far enough from the charge of novelty. It is of no great moment with us, what such who lived nearest to the times of the Apostles say, unless what they say agrees with their words and doctrines. It would indeed be matter of concern to us, should no footsteps, no traces of the doctrines we contend for, appear in the works of the first Christian writers, and would oblige us to lament their early departure from

^{*} *Whitby's Discourse, &c.* p. 96, 198, 345, 489. *Ed.* 2. 95, 193, 336, 468.

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the faith once delivered to the saints. And, indeed,

2. It is easy to observe, and he must be a stranger to antiquity and church-history, that does not know, how very early after the Apostles days, corruptions, both in doctrine and practice, were brought into the Christian church. For not to take notice of the Hereticks of those times, and the heresies broached by them, than which, never were more absurd notions, or more horrid and blasphemous doctrines maintained, which made * *Polycarp*, a disciple of the Apostle *John*, frequently say, “ *Good God, to what times hast thou reserved me!*” the purest writers of the first ages were not free from considerable mistakes and blemishes, and deviations from the word of God, and doctrines of the Apostles; which having been taken notice of by many learned men, I forbear to repeat. Indeed we have scarce any thing remaining of what was written in the *first century*, and very little of what was written in the *second*. And besides, the writings of these and after-times have been so interpolated, and so many spurious pieces have been ascribed to the writers of those ages, that it has been difficult to know their true and real sentiments. Since the Reformation learned men have taken much pains to sepa-

* Irenaei epist. ad Florin. apud Euseb. Eccl. Hist. l. 5. c. 20. p. 188.

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rate the spurious and interpolated, from their genuine works.

3. Though it will be readily owned, that the first Christian writers were men of great sobriety and simplicity, of exemplary lives and conversations, and who suffered much and bravely for the sake of the Christian religion, the verity of which they were thoroughly persuaded of; yet they don't appear to have very clear and distinct notions of the doctrines of it, at least are not very happy in expressing their sentiments of them; for, as many of them were men of considerable erudition in *Gentile* philosophy, they had a better faculty at demolishing the *Pagan* scheme, than in stating, explaining, and defending the Christian faith.

4. Whereas the times in which these men lived may be truly called the infancy or youth of the Christian church, and which as it grows older may be thought to grow in spiritual light and knowledge, as it certainly will more so before the end of the world; so these writers with more propriety may be called the young men, than the fathers of the church: And, without any detraction from their real worth and value, they were but *children*, in comparison of some of our *European* divines, since the Reformation. And indeed there is a good deal of reason why these should have a better understanding of the scriptures, and be more acquainted with

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with the doctrines of the gospel; since, besides the advantage of the writings before them, they also had better helps of understanding the Bible in its original languages: For most of the *Latin* writers knew nothing of the *Greek* tongue, and neither *Greek* nor *Latin* writers understood the *Hebrew*; but a very few indeed. And above all, they had a larger measure of the spirit of wisdom and revelation in the knowledge of Christ: For, setting aside the Apostolic age it self, which was favoured with an extraordinary measure of the gifts and graces of the Spirit, for the bringing forth and establishing the Christian religion in the world; there has been no age since, that has been blessed with so much spiritual and evangelical light as the times since the Reformation; and it is to be hoped that it will increase yet more and more; though it must be owned, that of late a vail has been drawing over it, which God in his own time will remove.

5. It may be further observed, that the pens of the first Christian writers were chiefly employed against *Jews* and *Pagans*, and such *Hereticks* who opposed the doctrine of the Trinity, and who either denied the proper Deity or real Humanity of Christ; and therefore it is not to be expected that they should treat of the doctrines now in debate among us, any other wise than *per transitum*, or by the bye. Besides, the doctrines of

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1 grace had never been disputed, or made the
subject of controversy : Satan as yet had not
done playing his first game, which was to
depreciate some one or other of the divine
persons in the Trinity, which lasted three
or four hundred years ; and then he brought
2 { on a second, and that was to cry up the
power of man, in opposition to the grace of
God. Now since nothing of this kind was
moved in the times of those early writers,
it is not to be wondred at that they should
write sparingly on such subjects ; or, as
Austin says ^b, should speak *securius*, more
securely ; or should speak as *Jerom* ^c observes
of the writers before *Arrius*, *innocenter* &
minus caute, *innocently and less cautiously*.
His words are these ; “ You will say, writ-
ting to *Ruffinus*, how is it that there are some
things faulty in their books ? If I should
answer, that I don’t know the reasons of
those faults, I will not immediately judge
them to be Hereticks ; for it may be that
they have simply erred, or wrote with an-
other meaning ; or their writings have been
corrupted by little and little, by unskilful
librarians ; or verily before *Arrius*, as a sou-
thern devil, was born in *Alexandria*, they
spoke some things *innocently, and less cau-*
tiously, which could not avoid the calumny
of perverse men.” And, for the same reason,

^b Contr. Julian. l. 1. c. 2.
fol. 73, N. tom. 2.

^c Adv. Ruffin. apol. 1.

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it is no marvel, if, before the *Pelagian* controversy was moved, they dropped some things which were not so agreeable to the doctrines of special grace, or even to their own sentiments concerning them; since they had never been put upon the more strict examination and defence of these things, and so wrote without guard. This made *Austin* say ⁴, in answer to *Prosper* and *Hilary*, who moved to have the sense of former writers concerning predestination and grace, in order to stop the mouths of some cavillers; "What need is there to search into their works, who before this heresy arose, were under no necessity of troubling themselves to solve this difficult question; which without doubt they would have done, had they been obliged to answer to such things. Hence it is that what they thought of the grace of God, they have briefly and transiently touched upon in some places of their writings, but dwelt on those things in which they disputed against other enemies of the church."

6. It is worthy of notice, and what serves greatly to show the general sense of the Christian church concerning these doctrines, that when *Pelagius* first broached his notions concerning grace and free-will, they were looked upon as new and unheard of, and were condemned by several councils;

⁴ De Prædest. Sanct. l. i. c. 14.

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by ^e one at *Dioffpolis* in *Palestine*, at which were *fourteen* bishops; by two at *Carthage*, in the last of which were *sixty-seven* bishops; and by another at *Milevis* in *Africa*, which consisted of *sixty* bishops. And in the first of these *Pelagius* recanted, and was obliged to subscribe the condemnation of his tenets, or else he had been anathematized. So that *Austin* was far from being the only person that rose up and opposed him. And indeed *Pelagius* for some time had very few, that either did or dared openly to espouse his notions. And as for *Austin*, he was so far from being alone in his sentiments, that it was well “ known that not only the *Roman* and *African* churches, but all the sons of promise in all parts of the world, agreed with his doctrine, as in the whole of faith, so in the confession of grace;” as *Prosper* observes ^f.

I have only further to observe, that the testimonies produced in the following work, are taken from the writers before *Austin*. I have made no use of him, nor of *Prosper* and *Fulgentius*, his two *boatswains*; as Dr. *Whitby*^g very wittily no doubt, as he thought, calls them: Nor have I taken any citations upon trust from others; but what is here presented to the reader, is the fruit of my

^e Vid. Voss. Pelag. Hist. 1. 1. c. 40, 41, 42, 43.

^f Epist. ad Rufin. p. 304. ^g Pref. p. 6. Ed. 2. p. 3.

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own reading, care and diligence. I say not this in an ostentatious way, but that the reader may more safely depend upon them. To all which I only add, that I have not attempted an *elegant* translation of these testimonies, but have as much as possible pursued a *literal* one, lest I should be thought to impose my own sense upon an author. Great allowance must be made those writers, on account of the age in which they lived, and the stile in which they wrote: Nor can it be expected they should write with exactness and accuracy, or express themselves as moderns do, upon points which had never been the subject of controversy. I do not pretend to reconcile all their different expressions, which may seem contradictions to themselves, and to truth: What I propose, and have in view, is to make it appear that the *Arminians* have no great reason to boast of antiquity on their side; and I hope, on the perusal of the following sheets, it will be allowed that this point is gained.





C H A P. I.

Of PREDESTINATION.

THAT the doctrine of Absolute Election and Reprobation bears a contradiction to the sentiments of the *antient Fathers*, Dr. *Whitby* says^a is so evident, that *Calvin*, *Beza*, and many other patrons of it, do partly confess it; and therefore he shall content himself with three or four demonstrations of this truth. As to the confessions of *Calvin* and *Beza*, the former only observes^b, that the doctrine of Election and Reprobation, according to God's fore-knowledge, has had *magnos authores*, *great authors* or abettors in all ages; and the latter^c, that *Origen* led *most* of the *Greek* and *Latin* writers into that gross error, that the foresight of works is the cause of election. But these confessions, as they are called, are so far from granting that the doctrine of Absolute Election and Reprobation contradicts the sentiments of all the antient Fathers, that they plainly suppose that *some* were

^a *Discourse*, &c. p. 96. Ed. 2. 95. *Postscript*, p. 557. Ed. 2. 534. ^b *Instit.* l. 3. c. 22. S. 1. ^c *In Rom.* xi. 35.

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for it. As for his three or four demonstrations, they are taken from several passages of the *antients*, respecting the power of man's free-will; from their exposition of the 8th and 9th chapters of the epistle to the *Romans*, which will be considered hereafter; and from the testimonies of *Vossius* and *Prosper*. The words of *Vossius*, but not as the Doctor has rendred them, are these: * "The *Greek* Fathers always, and those of the *Latin* Fathers, who lived before *Austin*, are wont to say, that they were predestinated unto life, whom God foresaw would live piously and rightly; or as others say, whom he foresaw would believe and persevere." The Doctor ought to have transcribed what *Vossius* adds, which serves to explain their sense; "Which, says he, they so interpret, that predestination to glory may be said to be made according to prescience of faith and perseverance: But they did not mean the prescience of those things which man would do from the strength of nature, but what he would do from the strength of grace, both preventing and subsequent. So that the consent of antiquity nothing helps the *Pelagians*, or *Semipelagians*; for they *both* believed that the cause of predestination is given on the part of man, according to all effects. But the *Catholicks* owned, that the first grace is be-

* Hist. Pelag. 1. 6. Thef. 2. p. 538, 539.

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stowed freely, and not of merit. Wherefore neither did they think, that on the part of man is given *any cause of predestination unto preventing grace*: Yea, it is very probable that all, or most of them, when they make faith prior to election, yet do not consider faith as the cause of election properly so called; as if God, moved with the worthiness of faith, chose some to holiness and life." From whence it appears, that tho' they held predestination to glory according to God's prescience of faith and perseverance, which prescience of faith and perseverance proceeds from God's absolute decree to give them both, in which sense none deny it; yet they make predestination to grace to be absolute, without any cause or condition on man's part; for otherwise grace must be given according to man's merits, which was the doctrine of *Pelagius* condemned by the antients, and something in man must be the cause of the divine will; whereas, as *Aquinas*¹ observes, "no man was ever of so unsound a judgment, as to say that merits are the cause of divine predestination with respect to the act of God predestinating." What is alledged from *Prosper*, is out of an epistle of his to *Austin*^m; in which he observes to him, that "many of the servants of Christ at *Marseilles* thought

¹ Sum. par. 1. In. 23. art. 5. concl. p. 77.
881, 886.

^m P. 879.

that

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that what *Austin* had wrote against the *Pelagians* concerning the calling of the elect according to God's purpose, was contrary to the opinion of the Fathers and sense of the church—and that they defend their obstinacy by antiquity, affirming that what are brought out of the epistle of the Apostle *Paul* to the *Romans*, to prove divine grace preventing the merits of the elect, were never so understood as they are now by any ecclesiastical men.—This objection, how it may be removed, says he, we pray that you would shew, patiently bearing with our folly; viz. that they (the *Massilians*, and not *Prosper*, as the Doctor translates it, which spoils the ingenuous confession of *Prosper* the Doctor boasts of) having again perused the opinions of those that went before, concerning this matter, their judgment is found to be one and the same, by which they embraced the purpose and predestination of God according to prescience." The sum of which is, that some *Frenchmen* of *Marseilles* cavill'd at *Austin's* doctrine, and pleaded antiquity on their side; having, as they said, perused *almost all*, not *all*, that went before them, and which they own did not please them. *Austin's* answer to this is citedⁿ already. And certain it is, that as his doctrines were then generally esteemed, ex-

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cept by these few *Frenchmen*; so he verily thought, that the writers before him were of the same mind with him: For which purpose he cites.ⁿ particularly *Cyprian*, *Naxianzen*, and *Ambrose*. But what was the sense of these, and other writers before him, concerning this point, will be seen in the following *Numbers*.

N U M B E R I.

CLEMENS ROMANUS, A. D. 69.

Clement of Rome lived in the times of the Apostles, and is by *Clement of Alexandria*^a called an *Apostle*. He is thought by some^b to be the same *Clement* the Apostle *Paul* speaks of, in *Phil.* iv. 3. as one of his fellow-labourers. He wrote an epistle in the name of the church at *Rome* to the church at *Corinth*, about^c the year 69. which is the earliest piece of antiquity next to the writings of the Apostles extant, being written when some of them were living; even before the Apostle *John* wrote his *epistles*, and the book of the *Revelations*, and while the temple at *Jerusalem* was yet standing. In this epistle are several things relating to the

ⁿ De Perseverantia, c. 19.

p. 516.

^b Euseb. Eccl. Hist. l. 3. c. 15. Hieron. Catalog. Script. Eccles. S. 25.

l. 4. c. 5. p. 175.

^a Stromat. l. 4.

^c Fabricii Bibl. Graec.

doctrine

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doctrine of election, and which greatly serve to confirm it. For,

1. Agreeable to the *Apostolic* doctrine, That God *worketh all things after the counsel of his own will*^a, that his purposes shall stand, and that whatsoever he has determined shall come to pass, *Clement* affirms; That "when he wills, and as he wills, he does all things; *ὃς ὅθεν μὴ παρῆλθεν τῶν διδουμῶν ὑπ' αὐτοῦ*, and that *none of those things which are decreed by him, shall pass away*," or be unaccomplished: which shews his sense of the dependency of all things upon the will of God, and of the immutability of his decrees in general.

2. He not only frequently makes mention of persons under the character of *the elect of God*, but also intimates, that there is a certain, special, and peculiar number of them fixed by him. Speaking of the schism and sedition in the church at *Corinth*, he represents it^f as what was "very unbecoming, and should be far from *τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, the elect of God*." And elsewhere^g, having cited *Psal. xviii. 26.* he says, "Let us therefore join our selves to the innocent and righteous, for, *εἰσιν ὅσοι ἐκλεκτοὶ τοῦ Θεοῦ, they are the elect of God*;" *i. e.* they appear to be so: these are characters descriptive of them. And in another

^a Eph. i. 11.

^f Ibid. p. 2.

^e Epist. ad Corinth. 1. p. 64.

^g Ib. p. 104.

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place^h, enlarging in commendation of the grace of love, he says; "Love knows no schism, is not seditious, love does all things in harmony; *πάντες οι εκλεκτοι του Θεου*, all the elect of God are made perfect in love;" which agrees with what the Apostle says of them, That they are chosen to be *holy and without blame before him in love*ⁱ. Moreover, Clement observes^k, to the praise of the members of the church of Corinth, to whom he writes, That formerly their "contention was night and day for the whole brotherhood, that, *τον αριθμον των εκλεκτων αυτου*, the number of his elect might be saved, with mercy and a good conscience." And elsewhere^l he says, That "God chose the Lord Jesus Christ, and us by him, *εις λαον οικουμενικον*, for a peculiar people."

3. Whereas the Apostle Paul, writing to the Ephesians, says; *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ; according as he hath chosen us in him before the foundation of the world*^m; we conclude from hence, that from all eternity there was a preparation of spiritual blessings made; and agreeably, Clement, our Apostolical writer, has these words; ⁿ "Let us therefore consider, brethren,

^h Epist. ad Corinth. 1. p. 112.

ⁱ Eph. i. 4.

^k Ib. p. 6.

^l Ib. p. 130.

^m Eph. i. 3, 4.

ⁿ Ib. p. 88.

thren,

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thren, out of what matter we are made ; who and what we were, when we came into the world, as out of the grave and darkness it self ; who, having made and formed us, brought us into his world, *πρωτοιμασας τας υπερβολας αυτου πρην ημας γυνθιναι, having first prepared his good things for us, before we were born.*"

4. This very antient writer plainly intimates, that the special and spiritual blessings of grace are peculiar to the elect of God ; and that it is the stable and unalterable will of God, that his chosen ones should partake of them ; particularly repentance, and remission of sins : for having mention'd those words in *Psal. xxxii. 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.* He observes °, That " this blessedness comes upon, or belongs unto, *τις εκλελεγμενος υπο του Θεου, those that are chosen of God,* by Jesus Christ our Lord. And in another place ^p, having taken notice of some general instances, declarations and exhortations, encouraging men to repentance, suggests, that God's design herein, was to bring to repentance such as were interested in his love ; his words are these, " Therefore He, (*i. e.* God) being desirous

° Ib. p. 114.

^p Ib. p. 20.

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that *πᾶσας τὰς ἀγαπητὰς αὐτοῦ*, *all his beloved ones* should partake of repentance, confirmed it by his almighty will." That is, God, *not willing*, as the Apostle Peter says ^q, *that any of his beloved ones should perish, but that all of them should come to repentance*, fixed it by an unchangeable decree, that they should come to repentance; and therefore makes use of the above declarations and exhortations as means to bring them to it.

5. As the scriptures always ascribe the act of election to God, and not men, and represent it as made *in* Christ, and *by* or *through* him ^r, that he was first chosen as a head, and the elect as members in him: So Clement speaks ^t of God as he, *ὁ ἐκλεξαμένος τὸν κυρίον Ἰησοῦν Χριστὸν καὶ ἡμᾶς δι' αὐτοῦ*, *who hath chosen the Lord Jesus Christ, and us by him*; and of the elect as chosen, *ὕπο τῆς θεοῦ διὰ Ἰησοῦ Χριστοῦ τῆς κυρίου ἡμῶν*, *of God through Jesus Christ our Lord*; and exhorts men ^t to "come to God in holiness of soul, lifting up pure and undefiled hands unto him, loving our mild and merciful Father, *ὃς ἡμᾶς ἐκλογῆς μερὸς ἐποίησεν εαυτῷ*, *who hath made us a part of the election for himself*."

^q 2 Pet. iii. 9.
^t Ib. p. 66.

^r Eph. i. 4, 5.

^t Ib. p. 130, 114.

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N U M B. II.

IGNATIUS, A. D. 110.

Ignatius was made bishop of *Antioch* A. D. 71. according to *Alsted*^u, and suffered martyrdom according to some^v, in the *eleventh* year of *Trajan*, and, according to others^x, in the *nineteenth* year of that Emperor, A. D. 116. There are several epistles written by him still extant; among which is an epistle to the *Ephesians*, and is thus inscribed: ^y “*Ignatius*, who is also *Theophorus*, To the blessed in the greatness of God the Father and fulness; *τη προερισμεν παρ αωνων*, to the *predestinated before ages*, i. e. before the world began, always to be a glory, abiding, immoveable, united and chosen in the true passion, by the will of God the Father, and Jesus Christ our God; to the church, worthily blessed, which is in *Ephesus of Asia*, much joy in Christ Jesus, and in the unblemished grace;” in which, besides the doctrines of Christ’s Deity, and the saints perseverance, may be observed that of eternal predestination to grace and glory. In his epistle to the ^z *Magnesians*,

^u Thesaur. Chronol. Chron. 43. p. 450.

^v Hieron. Catalog. script. Eccl. §. 26.

^x Vid. Fabricii Bibl. Graec. l. 5. c. 1. p. 39.

^y Ignat. Epist. p. 16. ^z lb. p. 32.

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he speaks of two sorts of persons, signified by "two pieces of money; the one belongs to God, and the other to the world; which have each their own characters upon them, and every one shall go, εις τον ιδιον τοπον, *to his own place*;" which *Barnabas*, the companion of the Apostle *Paul* calls, in his epistle^b, ωρισμενον τοπον, *the appointed place*; for as wicked men, such as *Judas*, go to their own place; which is no other than hell fire, prepared for the devil and his angels: so good men go to their own place, appointed by God for them; which is the kingdom prepared for them from the foundation of the world; and which *Polycarp*, bishop of *Smyrna*, and disciple of the Apostle *John*, calls^c, τον οφειλομενον αυτοις τοπον, *the place that is due unto them*, not by works, but of grace. And here it may be proper to insert a passage out of an epistle^d which the church of *Smyrna*, of which *Polycarp* was bishop, and to whom *Ignatius* wrote one of his epistles, declaring, That when "the executioner sheathed his sword in *Polycarp*, such a quantity of blood came out as quenched the fire; and the whole multitude wonder'd that there was such a difference, μελαζυ των τε απιστων η των εκλεκτων, between the infidels and the *elect*."

^b Par. 2. §. 1. p. 248.
Eccl. Hist. 1. 3. c. 36. p. 108.

^c Epist. ad Phil. apud Euseb.
^d Apud Ib. l. 4. c. 15. p. 134.

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N U M B. III.

J U S T I N, A. D. 150.

Justin, called the *Martyr*, to distinguish him from others of the same name, was a native of *Samaria*; he was born A. D. 89. was brought up a philosopher, afterwards became a Christian, and suffered martyrdom in the *third* year of *M. Aurelius Antoninus*, and *L. Verus*, A. D. 163. * Several of his writings continue to this day; in which may be observed:

1. That he ascribes to God, an eternal and universal prescience of future events; upon which proceed the predictions in the sacred writings. He asserts, That God foreknew who would be good or bad, who would repent and believe, and who not, and who will be saved or damned; all which, as it perfectly agrees with the word of God, so with our sentiments. *Justin* nowhere says, That God foreknew that any would be good, repent and believe of themselves without his grace, by the mere strength of nature, and that he chose any to glory and happiness upon such a foresight of their good works, repentance and faith; much less that he chose them to

* *Vid. Fabricii Bibl. Græc. l. 5. c. 1. p. 51, 52.*

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grace upon a prescience of these things ; and, indeed, no man in his senses would say, That God chose man to faith upon a foresight of faith ; but lest what this author has said should be thought to militate against us, we will produce the several passages. Addressing himself ^d to *Trypho* the Jew, he thus speaks ; “ None of you, as I think, will dare to say, *οτι μη η προγνωσις των γινεσθαι μελλοντων ην η εστιν ο θεος, η τα αζια εκαστω προγοιμαζων, that God was not, and is not foreknowing of what shall be done, or afore prepares not things fitting for every one.* And elsewhere ^e, *αληθεστεροι απο των εθνων η πιστοτεροι προγνωστικοι, the more true and faithful among the Gentiles, were foreknown, i. e. it was foreknown by God,* that many of them would be so. Hence the prophets, under the inspiration of the Holy Ghost, foretold, That they would believe in Christ, when “ the Jews and Samaritans, who had the word delivered them from God, by the prophets, and were always expecting the Messiah, knew him not when he came, *ωλην ολιγων τωνων, excepting some few ;* whom the holy prophetic spirit, by *Isaiah*, *προειπε σωθησεσθαι, foretold should be saved ;* who personating them, said, *Except the Lord had left us a jeed, we had been as Sodom and Gomorrah.*”

^d Dialog. cum Tryph. p. 234.

^e Apolog. pro Christian. 2. p. 88, 89.

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He has, indeed, this observation^f, and it is a very good one, "That when we assert that what is foretold by the prophets, shall be done; we do not say, That it shall be done by the necessity of fate, *αλλα προγνωσται* δεσ ενος των μελλουσιν υπο παντων ανθρωπων *προχρησιδαι*, but that God *foreknows things future*, that shall be done by all men." So having cited *Isa. xxxiii. 18.* * he says, "That the people who were foreknown to believe in him (Christ) *οις λαος ο εις αυτον πιστευω προγνωσμενος*, should meditate the fear of the Lord, was also foreknown, the very words of the prophecy declare." And in another place^h, says he, "I am able to shew, that all the things appointed by *Moses*, were types, symbols, and declarations of what should be done to Christ, *η των εις αυτον πιστευω προγνωσμενων*, and of them that were foreknown to believe in him; and likewise of those things that were to be done by Christ." And elsewhereⁱ, speaking of the punishment of devils and wicked men, which is, at present, deferred by God for the sake of men, gives this as the reason of it; *προγνωσκει γαρ τινες εκ μετάνοιας σωθισεναι μελλουσας, η τινες μηδεπω σωσ γενησεν'ας*, for he foreknew that some would be saved through repentance, and perhaps, some not yet

^f Apolog. pro Christ. 2. p. 82.

^g Dialog. cum Tryph. p. 296, 297.

ⁱ Apol. pro Christ. 2. p. 71.

* *Ib.* p. 291.

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born : for at first he made mankind intelligent and able to chuse the truth, and to do well ; so that all men are left without excuse by God."

2. *Justin* asserts, That God not only foreknows that some will be saved, and others damned, but that he has afore prepared salvation for some persons, and punishment for others. Speaking ^k of the sufferings of *Christians*, for the sake of Christ, he has these words : " Which, says he, we bear, that we may not with our voice deny S Christ, by whom we are called, *εἰς σωτηρίαν τὴν προετοιμασμένην παρὰ τοῦ πατρὸς ἡμῶν*, unto the salvation which is before prepared by our father. And in another place ^l, treating of Christ as the *angel of the great counsel*, according to the *Septuagint* version of *Isa. ix. 6.* he thus speaks ; " The great things, *ἐπελελυτο ὁ παῖς*, which *the Father bath in his counsel appointed* for all men, that are or shall be well pleasing to him, and likewise those that depart from his will, whether angels or men, he only (Christ) hath most clearly taught, *Matt. viii. 11, 12.* and *vii. 22, 23.* and in other words, when he will condemn the unworthy that shall not be saved, he will say to them, *Go ye into outer darkness, which the Father bath prepared for Satan and his angels.*" He elsewhere ^m, indeed, well observes, " That

^k *Dialog. cum Tryph. p. 360.*

^l *Ib. p. 301.*

^m *Ib. p. 370.*

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it is not the fault of God, *οι προγνωσκοντες καὶ γινωσκοντες αδικουσι*, *that those who are fore-known and shall be unrighteous*, whether angels or men, that they are wicked; but 'tis through their own fault that every one is such as he appears to be." And a little further, he adds; "Wherefore if the word of God intimates before hand, that *some* angels and men shall be punished, because that, *προεγνωσκεν αυτους αμετακλητους γινωσκοντας*, *he foreknew that they would be immutably wicked*; it has foretold these things, but not that God has made them such; seeing, if they repent, all, *βουλομενοι*, that are *willing* to obtain the mercy of God may." To which we heartily agree. We say, that God makes no man wicked, but he makes himself so; That neither the foreknowledge of God, nor his decrees, necessitate men to sin; and that God damns no man, nor has he decreed to damn any but for sin; and that whoever is truly desirous of the grace and mercy of God, may obtain it through Christ.

3. This antient and valuable Christian writer not only speaks of the people of God under the title and appellation of *the Elect*, as he does at the close of an epistle ^a of his to some persons for whom he prays, that "the Lord of glory, who exists for ever,

^a Epist. ad Zenam & Seren. p. 515.

would

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would give to them all to enjoy honour and rest, *μέλα των εκλεκτων, with the elect;*” but he also speaks of them as a special people, selected out of every nation, and as a fixed number to be compleated. In one place disputing with *Trypho* the Jew he has these words °, “ God, out of all nations, took your nation to himself, a nation unprofitable, disobedient, and unfaithful, thereby pointing out, *τις απο παντος γένος αιρεμενους, those that are chosen out of every nation to obey his will, by Christ, whom also he calls Jacob, and names Israel.*” And addressing himself to the same Jew he says †, “ in all these discourses I have brought all my proofs, out of your holy and prophetic writings, hoping that some of you may be found *εκ τε καλα χριω την απο τε κυρις σαβαωθ περιλειφθεντος εις την αιωνιν σωτηριαν, of the number which through the grace that comes from the Lord of sabaoth is left, or reserved to everlasting salvation.*” And in another treatise of his he observes ‡, that “ God introduced Christ into heaven after his resurrection from the dead, and detains him there until he has smitten his enemies the devils, *κ̄ συντελεσθ̄ι ο αριθμος των προγεγνωσμενων αυτω σγαθων γνωσμενων κ̄ εναρσειων, and the number of them that are foreknown by him to be good and*

° Dialog. cum Tryph. p. 359, 360. † Ib. p. 249.

‡ Apol. pro Christi. 2. p. 82.

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virtuous is compleated, δι' ης, for whose sake he has not yet made the determined consummation." Which perfectly agrees with the doctrine of the apostle *Peter*, and gives light into the sense of his words in *2 Pet.* iii. 9. where the same reason is given for the deferring of Christ's coming to judgment.

There is but one passage out of *Justin* produced by Dr. *Whitby*^r in opposition to the doctrine of absolute election, and that properly belongs to the *article of free will*, under which it will be considered.

N U M B. IV.

MINUTIUS FOELIX. A.D. 170.

M*inutius Foelix* was a famous counsellor at *Rome*; according to Monsieur *Daille*^r, he was cotemporary with *Fronto* the orator, who lived in the times of *Antoninus Pius*, which emperor died *A. D.* 161. and following him I have placed him in the year as above, though by others he is commonly put at the beginning of the *third* century. He wrote a *Dialogue* between *Caecilius* an Heathen, and *Octavius* a Christian, which

^r Discourse on the five points, p. 96. Ed. 2. 95.

^r Apolog. par. 4. p. 756.

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is entituled, *Octavius*, and is still in being. In this dialogue *Caecilius* the Heathen objects to the Christians thus¹, "*Nam quicquid agimus, ut alii fato, ita vos Deo addicitis; sic sectae vestrae non spontaneos cupere sed electos. Igitur iniquum judicem fingitis, qui sortem in hominibus puniat, non voluntatem.*" i.e. "Whatsoever we do, as others ascribe it to fate, so you to God, and so men desire your sect not of their own accord, but as elect, wherefore you suppose an unjust judge, who punishes in men lot or fortune, and not the will." To this *Octavius* replies², "*Nec de fato quisquam aut solatium captet aut excuset eventum. Sit fortis (fortis, Ed. Oxon. 1662.) fortunae, mens tamen libera est & ideo actus hominis, non dignitas judicatur. Quid enim aliud est fatum, quam quod de unoquoque Deus fatus est? Qui cum possit praescire materiam, pro meritis & qualitatibus singulorum etiam fata determinat, ita in nobis non genitura plectitur, sed ingenii natura puni- tur.*" i.e. "No man may either take any comfort from fate, or excuse an event, for let it be of lot or fortune, yet the mind is free, and therefore the act and not the worth of the man is judged of. For what else is fate but what God says of every one of us? Who since he can foreknow matter, even

¹ Min. Foelix, *Octav.* p. 363. ad Calcem. Arnobii, p. 11. Edit. Oxon. 1662.

² *Ib.* p. 397. Ed. Elmenhorst. p. 39. Ed. Oxon.

deter-

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determines the fates according to the merits and qualities of every one, so that not our nativity (*i. e.* as depending on the position of the stars) but our natural disposition is punished." From whence I observe,

1. That there was a doctrine held by the Christians in those times, which seemed to have some affinity with, and to bear some likeness to the *stoical* fate, or *Caecilius* could not have thus objected with any face; nor does his objection appear to be altogether groundless, as many of his certainly were, since *Octavius*, in his reply, does not deny the doctrine of fate rightly understood, tho' he would 'not have men shelter themselves under it, and excuse their actions on the account of it; nay, he does not reject the use of that word, but explains it in a Christian sense, saying, *What is fate, but what God says, or determines, concerning every one of us?* Now no doctrine, but that of predestination, as held by such who are called *Calvinists*, can be thought to bear any likeness to the doctrine of fate, or be liable to the like objections; wherefore 'tis reasonable to conclude, that the same doctrine was generally taught and received by the Christians then, as it is by them that hold it now, since the same charge is brought against it.

2. That the saints in those times went under the name of the *Elect*; and that it was a current opinion among them, that
men

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men were converted to the Christian religion, and were brought into fellowship and society with the Christians, not by the power of their own free will, but in consequence of electing grace; and therefore *Caecilius* upbraids them as coveting the Christian sect, and joining themselves to it, *non spontaneos, not of their own accord, sed electos, but being the elect.*

3. What farther confirms this, that the doctrine of predestination was then received among the Christians is, that *Caecilius* goes on to charge the Christian *hypothesis* with making God unjust; since he must punish men not for what they voluntarily do, but for what they cannot help, for that which is allotted and determined for them to do; which contains the whole strength of what is now objected to the doctrine of absolute reprobation, and what it was of old charged with, even in the apostles times, *What shall we say then? Is there unrighteousness with God?*

4. The latter part of *Octavius's* reply is indeed produced by the *Arminians*, as militating against the absolute decrees of God, but without any just reason, since there is nothing in it that is inconsistent with them. We readily own that God can and does fore-know whatever is or shall be; and that ac-

* Rom. ix. 14.

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cording to the qualities of men he determines their fates, the issues of things, their salvation or damnation; for we say, that God decreed to damn no man but for sin, and that he appointed none to salvation but through sanctification of the Spirit and belief of the truth: Or in other words, that God foreknowing the faith and repentance of his elect, because he had determined to give them to them, he appoints them to salvation, through them as means; and foreknowing the sin, final impenitence, and unbelief of the rest, he appoints them to damnation; though these things are to be considered not as causes of predestination, *quoad actum volentis*, with respect to the will of God; but *quoad res volitas*, with respect to the things willed. Dr. Twisse, who well understood this controversy, and was an able defender of the absolute decrees of God, agrees with every thing that Octavius here says: "As to that of *Minutius Foelix*, says he^s, we deny that God doth *sortem in hominibus punire, non voluntatem*. We do not say, *Genitura plectitur*, we say, that in every one who is punished by God, *ingenii natura punitur*, we confess, that *fatum illud est, quod de unoquoque Deus fatus est*, and that, *pro meritis & singulorum qualitatibus etiam fata determinat*."

^s Riches of God's Grace against Hord par. 1. p. 54.

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N U M B. V.

I R E N A E U S. A. D. 180.

I*renæus* was a disciple of *Polycarp*, and an auditor of *Papias*, who were both disciples of the apostle *John*, he was first a presbyter under *Pothinus*, bishop of *Lyons* in *France*, and when he died, who suffered martyrdom ^y about *A. D.* 178. he succeeded him as bishop of that place, and became a martyr ^z about *A. D.* 198. He wrote *five* books against the heresies of the *Valentinians* and *Gnosticks*, which remain to this day, from whence may be gathered his sense concerning the decrees of God. And,

1. It is evident, that he believed that all things are predetermined by God, and are over-ruled by him for the good of his church and people; yea, that even the fall of man is used to their advantage, for he says ^a, that “*God has shown the greatness of his mind in the apostasy of man, for man is taught by it,* Deo quidem magnanimitatem præstante in apostasia hominis, homine autem erudito per eam; as the prophet says, *Thy backsliding shall reform thee.* Prefiniente Deo omnia ad hominis perfectionem, *God predeter-*

^y Vid. Fabricii Bibl. Graec. l. 5. c. 1. p. 66.

^z Vid. Dallaei, Apolog. par. 4. p. 759.

^a Irenæus adv. Haeres. l. 4. c. 72. p. 419.

mining

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mining all things for the perfection of man, and for the bringing about and manifestation of his dispositions, that goodness may be shewn, and righteousness perfected, and the church be conformed to the image of his son, and at length become a perfect man, and by such things be made ripe to see God, and enjoy him."

2. He asserts a preparation of happiness for some, and of punishment for others, upon the prescience or foreknowledge of God, his words are these^b; "*Deus autem omnia praesciens utrisque aptas praeparavit habitationes, &c. God foreknowing all things, has prepared for both suitable habitations; for them, who seek after the light of incorruptibility, and run unto it, he bountifully gives that light which they desire; but for others that despise it, and turn themselves from it, and avoid it, and as it were blinding their own selves, he hath prepared darkness fitting for such who are against the light, and for those who shun being subject to it, he has provided proper punishment.*" 'Tis true, he puts this upon the prescience of God foreknowing the different characters and actions of men; and therefore *Vossius*^c, and *Dr. Whitby*^d, from him, have produced this passage, with others, to prove, that the fa-

^b Ib. l. 4. c. 76. p. 423.

^c Hist. Pelag. l. 6. thes. 8. p. 542.

^d Discourse on the Five Points, p. 101. Ed. 2. 100.

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thers before *Austin* held, that God predestinated men to life from a prescience that they would live piously; but I think it may very well be understood, in a sense entirely consistent with the doctrine of predestination, as maintained by us; for we readily own, that God foreknew who would live piously, and seek after the light of life, because he determined to give them that grace which should enable them so to do, and therefore prepared mansions of light and glory for them; and to use *Irenaeus's* own phrase, *benigne donans*, of his own grace and goodness liberally and bountifully gives that light unto them which they desire, and he has prepared for them. On the other hand, he foreknew who would despise, and shun the light, and blind themselves yet more and more; because he determined to leave them to themselves, to their native blindness, darkness, and ignorance, which they love, and accordingly prepared regions of darkness, as a proper punishment for them. For,

3. He speaks of a certain number of persons chosen to eternal life, and of God's giving up others to, and leaving them in their unbelief, in much such language as we usually do. Treating of the doctrine of the resurrection he has these words*, "God is not so poor and indigent as not to give to

* L. 2. c. 62. inter Fragment. Graec. ad calcem.

every

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every body its own soul as its proper form. Hence *πληρωθεντος τε αριθμου & αυτος παρ' αυτου προωρεισι, παντες οι εγγραφευτες εις ζωην αναστησονται*, *having compleated the number which he before determined with himself, all those who are written, or ordained unto life, shall rise again, having their own bodies, souls and spirits, in which they pleased God; but those who are deserving of punishment shall go into it, having also their own souls and bodies in which they departed from the grace of God.*" And in another place ^f, having cited several passages of scripture which respect the blinding and hardening of the heart of *Pharaoh*, and others, such as *Isa. vi. 9, 10. 2 Cor. iv. 4. Rom. i. 28. 2 Thess. ii. 11, 12.* which are commonly made use of in handling the doctrine of reprobation, he thus descants upon them, "If therefore now, as many as God knows, will not believe, since he foreknows all things, *tradidit eos infidilitati eorum, he hath given them up to their infidelity*, and turns his face from 'em, *relinquens eos in tenebris, leaving them in the darkness*, which they have chose for themselves; is it to be wonder'd at, that he then *gave up Pharaoh* who would never believe, with them that were with him, *to their own infidelity?*" And elsewhere ^g having mentioned the words in *Rom. ix. 10, 11, 12.*

^f L. 4. c. 48. p. 389.

^g L. 4. c. 38. p. 376.

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so frequently urged in this controversy, he has this observation upon them, "From hence it is manifest, that not only the prophecies of the patriarchs, but the birth of *Rebecca* was a prophecy of two people, one greater, the other less; one in bondage, the other free, of one and the same father; one and the same God is ours and theirs, who understands things hidden, *Qui scit omnia antequam fiant, who knows all things before they come to pass*, and therefore hath said, *Jacob have I loved, and Esau have I hated.*"

4. Eternal predestination, or predestination before time, before men have a being, was not unknown to this antient writer; for in one place he says ^h, "Being predestinated indeed *according to the foreknowledge of the Father*, ut essemus qui nondum eramus, *that we might be, who as yet were not, made*, or were the beginning of his creation." And not to take any further notice than barely to mention his reading the text in *Rom. i. 1. Predestinated to the gospel of God*ⁱ; and which after him is so render'd by *Origen*, *Chrysostom*, and *Theophylact*, who understand it not of the vocation of *Paul* to the Apostleship, but of his eternal election, and the pre-ordination of him of old, before he was born.

^h L. 5. c. 1. p. 432.

ⁱ L. 3. c. 18. p. 276.

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5. He plainly hints at the stability and immoveableness of the decree of election, when he calls it *turre electionis*, *the tower of election*; for why should he call it a *tower*, but because it is impregnable and immovable, because the *purpose of God, according to election*, is that *foundation which stands sure, not of works, but of him that calleth*? For having taken notice of some passages of the prophets, he thus says^k, “These things the prophets declaring required the fruit of righteousness, but the people not believing, at last he sent his own Son, our Lord Jesus Christ, whom, when the wicked husbandmen killed, they cast out of the vineyard; wherefore the Lord God hath delivered it to other husbandmen, who render him the fruits in their seasons, not now walled about, but spread throughout the whole world; *turre electionis exaltata ubique & speciosa, the tower of election being every where exalted and glorious.*” That is, if I understand him right, the *election obtained* every where, or electing grace took place, not in *Judea* only, as heretofore, but in all the nations of the world; for it follows, “Every where the church is famous, every where a winepress is dug, and every where there are some that receive the spirit,”

^k L. 4. c. 70. p. 412.

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There are two passages cited from *Irenaeus* by Dr. *Whitby*¹, as militating against the doctrines of absolute election and reprobation, but both of them respect the doctrine of free will; and it must be owned, that there are some things dropp'd by this writer, which upon first reading, seem to favour that doctrine, and will be considered in their proper place.

N U M B. VI.

CLEMENS ALEXANDRINUS.

A. D. 190.

C*lement of Alexandria*, of an Heathen philosopher became a Christian, was a presbyter of the church at *Alexandria*, and after *Pantaenus*, was master of the school in that place^m. Several of his works are still extant, some of which were written a little after the death of *Commodus* the emperor, which according to *Clement*ⁿ himself, was A. D. 194. but according to the vulgar *Æra*, A. D. 192. ° in which,

1. He clearly asserts the doctrine of election in many places, for he not only speaks

¹ Discourse on the Five Points, p. 96. Ed. 2. 95.

^m Hieron. catal. script. Eccl. § 48.

ⁿ Stromat. l. 1. p. 340.

° Vid. Dallaci Apolog. par. 4. p. 760.

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of the people of God, under the character of *elect*, as when from a book called *Paster*, the author of which was *Hermas*, and thought to be the same the Apostle *Paul* makes mention of *Rom. xvi. 14.* he says⁷, "That virtue which holds the church together is faith, by which *οι εκλεκτοι του Θεου*, the *elect of God* are saved." And in another place⁸, "The generation of them that seek him is *το γένος το εκλεκτον* the *elect nation*." And elsewhere⁹, "Not the place, but *το αθροισμα των εκκλησιων*, the *congregation of the elect* I call the church." I say, he not only speaks often after this manner, but of them as a special, distinct number, predestinated and chosen of God, whom it is his will to save; accordingly he says¹⁰, "As his will is his work, and this is called the world, so his will is the salvation of men, *εξ τωτο εκκλησια κεκληται*, and *this is called the church*." And again¹¹, "If they also had known the truth they would have all leaped into the way, *εκλογη δε εκ ανων*, and *there would have been no election*." And in another place¹², "It is not convenient that all should understand, *i. e.* the meaning of the scriptures, lest taking the things which are wholesomely said by the Holy Spirit otherwise, they

⁷ Stromat. l. 2. p. 384.

⁸ Ib. l. 7. p. 733.

⁹ Ib. p. 715.

¹⁰ Paedagog. l. 1. c. 6. p. 93.

¹¹ Stromat. l. 4. p. 505.

¹² Ib. l. 6. p. 677.

should

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should prove hurtful, wherefore τοῖς ἐκλεκτοῖς τῶν ἀνθρώπων, to those that are *chosen from among men*, and to them that are through faith admitted to knowledge, the holy mysteries of the prophecies which are preserved are hid in parables." And elsewhere "According to the fitness which every one has, he, i. e. God distributes his benefits both to the *Greeks* and to the *Barbarians*, ἢ τοῖς ἐκ τῶν προωρισμένοις, and to them who are *predestinated from among them*, and are in his own time called, faithful and elect."

2. It is evident that *Clement* held, that the predestination of men to everlasting life was from eternity, or before the world began, as appears from the following passages; having cited Jer. i. 5, 7. *Do not say I am a child, before I formed thee in the belly I knew thee*, &c. his note upon it is ^x, "This prophecy intimates unto us, τὸς πρὸ καταβολῆς κόσμου εἰς πίστιν ἐγνωσμενός θεῷ, that those who before the foundation of the world are known by God unto faith, i. e. are appointed by him to faith, are now babes, because of the will of God lately fulfilled, as we are new born unto vocation and salvation." Yea, he says, that the Christians were before the world was; for speaking of several nations who

^w Stromat. l. 7. p. 702, 703.

^x Paedagog. l. 1. c. 7. p. 111.

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boasted of antiquity, he observes*, that
 “None of them was before this world, but
πρὸ δὲ τῆς τοῦ κόσμου καταβολῆς ἡμεῖς, verily we
were before the foundation of the world, who
 that we ought to be, were first born in God :
 We are the rational formations of God the
 word, *διὸν ἀρχαίμεν, by whom we have an-*
tiquity, for the word was in the begin-
 ing;” which must be meant of their being
 chosen in Christ from everlasting. And in
 another place †, “It is not becoming, that a
 friend of God, *ὃν προωρεται ὁ Θεὸς πρὸ κατα-*
βολῆς κόσμου εἰς τὴν ἀρχὴν ἐγκαταλεγκται υἱοθε-
σιαν, whom God has predestinated before the
foundation of the world, to be put into the high
adoption of children, should fall into plea-
 sures or fears, and be unemployed in re-
 pressing the passions.” And elsewhere ‡,
 “What voice should he expect, who ac-
 cording to his purpose knows, *τὸν ἐκλεκτὸν ἔν*
πρὸ τῆς γενέσεως, the elect even before his birth,
 and that which shall be as though it was?”
 To which I shall add one passage more,
 where he says §, that “Such are gathered to-
 gether by one Lord, *τὴς ἡδὴ καταπεταγμένους,*
ὃς προωρεται ὁ Θεὸς δίκαιους ἐσομένους πρὸ κατα-
βολῆς κόσμου ἐγνωκώς, who are already ordain-
ed, whom God hath predestinated, knowing
before the foundation of the world that they

* Admon. ad Gentes. p. 5.

† Stromat. l. 6. p. 652.

‡ Ib. l. 7. p. 721.

§ Ib. p. 765.

would

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would be righteous." This passage is indeed referr'd to by Dr. *Whitby*^b, in favour of a conditional, and against absolute predestination; but *Clement* might very well say, agreeable to the absolute scheme, that God predestinated men to glory, knowing they would be righteous, because he ordained them to be righteous, and determined to make them so. He does not say, that he foreknew that they would be righteous of themselves, and therefore predestinated them to happiness, which only would serve the conditional scheme. Besides, neither he, nor any of the antients, ever said, that God foreknowing men would be righteous, predestinated them to be so; but foreknowing they would be righteous, because he determined they should be, he predestinated them to happiness.

There are two or three more passages of this writer referr'd to by Dr. *Whitby*^c, as opposing the doctrine of absolute election and reprobation, which, as has been before observed concerning some others, from *Justin* and *Irenaeus*, more properly belong to the doctrine of free will; and if *Clement* has said some things which look that way it need not be much wonder'd at, since both he and his master *Pantaenus* had been addict-

^b Discourse on the Five Points, p. 98. Ed. 2. 97.

^c Ib. p. 96. Ed. 2. 95.

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ed to the *stoick* philosophy; which they might find some difficulty to get clear of, and so might be mixed by them with the Christian scheme, as it is plain it too much was in the school of *Alexandria*.

N U M B. VII.

TERTULLIAN. A. D. 200.

T*ertullian* was by birth an *African*, of the city of *Cartbage*, his father was a *Proconsular Centurion*, he flourished in the times of *Severus*, and *Antoninus Caracalla*, about the beginning of the *third century*. He was a *presbyter* of the church, and one of the first of the *Latin* writers among the Christians. He wrote much, and many of his works remain to this day^d, in which we have at least some hints of his being acquainted with the doctrines of election and reprobation. In one of his books^e, speaking of the different crowns which men of different orders were honoured with, he addresses the Christian after this manner, “ But thine order and thy magistracy, and the name of thy court is *the church of Christ*: *Thou art his, conscriptus in libris vite, written in the books of life.*”

^d Vid. Hieron. catalog. script. Eccl. § 63.

^e De Corona, c. 13. p. 129. Ed. Paris, 1634.

And

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And in another place^f, treating of hereticks he says, "They were wits of spiritual wickedness, with whom we and the brethren wrestle; the necessary articles of faith, merit *our contemplation*, ut electi manifestentur, ut reprobī detegantur, *That the elect may be manifested, that the reprobate may be detected.*" And elsewhere^g, having cited *Isa. xl. 5, 6.* he makes this remark, "He distinguishes the issues of things, not substances, for who does not place the judgment of God in a twofold sentence, of salvation and punishment? Wherefore *all flesh is grass, quae igni destinatur, which is appointed to the fire,* and all flesh shall see *the salvation of God; quae saluti ordinatur, which is ordained to salvation.* And as he says upon another account^h, "There can be no election without reprobation." He has indeed a passage which seems to make election dependant upon the works of men; his words are theseⁱ, "What man is there without sin that God should always chuse him whom he never could refuse? Or who likewise without any good work, that God should always refuse him, whom he never could chuse? Shew a man that is always good and he will

^f De praescript. Haeret. c. 38. p. 246.

^g De Resurrect. carnis, c. 59. p. 427.

^h Ad Nationes, l. 1. c. 10. p. 55.

ⁱ Adv. Marcion. l. 2. c. 23. p. 471.

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not be refused; shew one that is always evil and he will never be chose." Hence the learned *Scultetus*^k charges him with being erroneous in the doctrine of predestination. But this is but a single passage, and seems only to regard the different dispensations of divine providence towards good and bad men, on account of which God was censur'd by the *Marcionites*, and charg'd with levity and inconstancy, and not an election to grace and glory.

Dr. *Whitby*^l has a single reference to this writer, which, as the rest that have been before observed, falls under the head of free will, and will be there considered with them.

N U M B. VIII.

ORIGENES ALEXANDRINUS.

A. D. 230.

*O*Rigen^m of *Alexandria*, sometimes surnamed *Adamantius*, was born about A. D. 185. his father's name was *Leonidas*, who suffered martyrdom A. D. 202. He succeeded *Clement* in the school of *Alexandria*, was ordained a presbyter at *Cæsarea* about

^k Medull. patrum, Pars 1. l. 7. c. 42. p. 243.

^l Discourse, &c. p. 96. Ed. 2. 95.

^m Vid. Fabricii Bibl. Graec. l. 5. c. 1. § 26. p. 213.

A. D.

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A. D. 228. and died at *Tyre*, *A. D.* 253. He wrote much, and many things are still extant under his name, great part of which are only translations by *Ruffinus*, who took great liberty in altering and interpolating his works, so that it is not easy to know when we read *Origen*, or when *Ruffinus*. Perhaps many of the errors and mistakes he is charged with may be owing to the ill usage he has met with this way. It is said to be a tenet of his, that souls pre-existed in another state, and that according as they behaved themselves in the other world, they either obtained the order of angels, or were thrust down to the earth, and united to bodies predestinated either to life or death, according to their past merits, which he sometimes calls *preceding causes*, and *more antient ones*. This notion of his is mentioned by *Jerom*°, and rejected by him, who rightly observes, that men are chosen in Christ, not because they were or had been holy, but that they might be so. *Origen's* sentiments on this head were very peculiar, and are not allowed of on either side of the question before us, and therefore passages of this kind are very unjudiciously cited by Dr. *Whitby*° in this

° *Origen*. *Philocal.* c. 21. p. 65. *πρετ αρχων*, l. 2. c. 9. fol. 133. l. 3. c. 1. fol. 142. & c. 3. fol. 145. & c. 5. fol. 148.

° *Hieron.* ad *Avitum*, Tom. 2. p. 51. L. *Adv. Ruffin.* Apolog. p. 68. M. 69. B. Comment. in *Eph.* p. 90. C. D. E.

° *Discourie*, &c. p. 98. Ed. 2. 96, 97.

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controversy. Indeed it cannot be denied, but that there are other passages ^q in the writings of this father which countenance the doctrine of predestination, upon the foresight of man's future purposes, desires, and actions in this life, which don't accord with his above notion, and shews either that he contradicts himself, or has not had justice done him. And though one might not expect to meet with any thing in favour of the absolute and unconditional scheme in such a writer, yet there are several things said by him which agree with it. And,

1. He agrees with us in his sentiments of prescience and predetermination in general; he held, that nothing comes by chance, but that all things are appointed by God; yea, that the case of lots is not fortuitous, but according to divine predestination. Thus speaking of the division of the land of *Canaan* to the *Israelites*, he has these words ^r, “ Upon casting lots the inheritance is distributed to the people of God, and *the lot moved*, non fortuitu sed secundum hoc quod prædestinatum est a Deo, *not by chance, but according to what is predestinated by God.*” His sense of the prescience of God is ^s, that

^q Vid. Origen. in Rom. p. 424, 425. Ed. Huet. in Numb. T. 1. fol. 117. in Rom. l. 1. fol. 133. T. 3. & l. 7. fol. 191, 192.

^r In Josuam Homil. 23. fol. 173. H.

^s Comment. in Gen. p. 8.

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"foreknowledge is not the cause of things future, but the truth he says is, that το εσομενον αληθινον τω τοιαν δε ειναι την περι αυτης προγνωσιν, *that a thing being future is the cause of God's foreknowledge of it*; for not because it is known it is future, but because it will be, therefore it is known." To the same purpose he says in another place, "Not therefore any thing will be because God knows it to be future, but because it is future it is known by God before it comes to pass." Which entirely accords with what we assert, that God did not decree any thing because he foresaw it, but he foresaw it because he decreed it.

2. He gives plain intimations as if he tho't that there was a certain number of men chosen by God, and given to Christ. By the *elect* in *Matt. xxiy. 30.* who will be gathered together from the four winds, he understands "all that are loved by God the Father, and preserved in Christ Jesus." "God, he says", is indeed, the God of all, της εκλογης εστι Θεος, *He is the God of the election*, and much more of the Saviour of the *election*." And elsewhere mentioning those words in *John xvii. 5.* *And now, Father, glorify me with thine own self, with the glory which I had with thee before the world was*, he makes

^t In Rom. i. 7. fol. 192. E.

^u In Matt. Homil. 30. fol. 62. B.

^w Comment. in Joannem, p. 48.

this

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this observation ^z, “ The world here is to be understood of our world above the earth, *απο γαρ τούτου κόσμου ἔδωκε τὰ υἱοὶ οὐ πατρὶς ἀνθρώπων, for out of this world the Father hath given men to the Son, for whom alone the Saviour prays the Father, and not for the whole world of men.*” And again, it may be enquired, he says ^y, whether *all men* may be called the servants of this king, or *some truly whom he foreknew and predestinated.*”

3. He asserts a predestination to grace, and particularly to faith, which is not consistent with predestination, upon a foresight of it. In one of his books he has these words ^z, “ It seems that the knowledge of God is greater than to be comprehended by human nature, hence are so many mistakes in men concerning God; but by the goodness and love of God to man, and through wondrous and divine grace, the knowledge of God comes *ἐπὶ τῆς προγνωσείας οὗτος προεξελεθηθῆναι, to them who were before comprehended in the foreknowledge of God, or according to the version of Gelenius, who to this were predestinated.*” And in another part of his works, speaking of the conjunction of angels to men, and their care of them, he says ^a, that “ An angel begins from the time of a man’s con-

^z Comment. in Matt. p. 326.

^y Ib. p. 345.

^z Contra Celf. l. 7. p. 361, 362.

^a Comment. in Matt. p. 332.

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version and faith to be joined, τῷ πρὸ γ-
νωμένῳ καὶ τοῦ δε τοῦ προγινώσκοντος καὶ προο-
ρισθέντος, *to him that is foreknown and preor-
dained to believe at that, even at that very
time*; which shews that he held, that some
are predestinated to believe, and that at a
certain time; and so it has been, and is,
that *as many as were ordained to eternal life
believed.*

4. It is also manifest, from a certain pas-
sage of his, That he held that election does
not spring from mens works, but from the
mere will and pleasure of God; his words
are these^b; “All these things look this way,
that the Apostle may prove this; That if
either *Isaac* or *Jacob*, for their merits, had
been chosen to those things which they,
being in the flesh, sought after, and, by the
works of the flesh, had deserved to be justi-
fied; then the grace of their merit might
belong to the posterity of flesh and blood
also; *but now, since*, electio eorum non ex
operibus facta sit, sed ex proposito Dei, ex
vocantis arbitrio, *their election does not arise
from works, but from the purpose of God,
from the will of him that calleth*, the grace of
the promise is not fulfilled in the children of
the flesh, but in the children of God; that
is, who likewise, as they, ex proposito ele-
gantur, *are chosen by the purpose of God, and
adopted for sons.*”

^b In Rom. i. 7. fol. 195. G.

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N U M B. IX.

CAECILIUS THASCIUS CYPRIANUS.

A. D. 250.

Cyprian was an *African* by birth; he was first a presbyter, and afterwards bishop of *Carthage*: he was made bishop of that place *A. D.* 248. and suffered martyrdom *A. D.* 258. under *Valerianus* and *Galienus*.
‘He wrote many excellent things, some of which are preserved to this day. The great *Augustine* thought him to be of the same mind with himself in the doctrine of predestination, which he gathered from those words of his^a; “*In nullo gloriandum quando nostrum nihil sit; We must glory in nothing, since nothing is ours, according to John iii. 27. A man can receive nothing, except it be given him from heaven. And 1 Cor. iv. 7. What hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?*” Upon which *Austin* makes this remark^c; “*This Cyprian most truly saw, and most confidently asserted; per quod utique predestinationem certissimam pronun-*

^c *Vid. Hieron. Catalog. Script. §. 77. Dallaci Apo’log. par. 4. p. 768.*

^d *Cyprian. ad Quirin. l. 3. c. 4. P. 373.*

^e *Aug. de bono persever. l. 2. c. 14.*

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ciavit, whereby also he hath pronounced predestination to be most certain: for if we must glory in nothing, since nothing is ours, neither must we glory truly of our most persevering obedience; nor is that to be said to be so ours, as if it was not given us from above; and that it self therefore is the gift of God, which God foreknew that he would give to his own, who are called with the calling of which it is said, *the gifts and calling of God are without repentance*, and must be own'd by every *Christian*; haec est igitur praedestinatio, quam fideliter & humiliter praedicamus, *this is therefore the predestination, which we faithfully and humbly preach.*" And a little after, having repeated the same words of *Cyprian*, his observation is this; "Where, says he, without any ambiguity, he declares the true grace of God, *i. e.* which is not given according to our merits, and which *God foreknew that he would give*; his *Cypriani verbis* procul dubio praedestinatio praedicata est, *in these words of Cyprian, without all doubt predestination is asserted.*"

There are some books ascribed to *Cyprian*, which are called in question by learned men, whether they are his or no; such as those which are entitled, *De disciplina & bono pudicitiae*, and *De cardinalibus operibus Christi*: Their style is thought, by *Erasmus*, not to agree with *Cyprian's*; but *Pamelius*

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melius affirms them to be his^f: However, the former of these is allowed to be written by a learned man, and suspected to be done by *Cornelius*, bishop of *Rome*, contemporary with *Cyprian*, and the latter to be the work, *antiqui & docti autoris*, of an ancient and learned author, and thought to be written in the age of *Cornelius* and *Cyprian*; though in a very ancient copy in the library of *All Souls* college in *Oxford*, it goes under the name of *Arnoldus Bonaviliacensis*^g; and therefore must be the work of a far later writer, even of one that lived in the times of *Bernard*: Wherefore, as the genuineness and antiquity of these treatises are questioned, I shall lay no stress upon the testimonies I now produce out of them. In the first of these^h, the author exhorts the saints to chastity from such considerations as these; “knowing, says he, that you are the temple of the Lord, the members of Christ, the habitation of the Holy Ghost; electos ad spem, consecratos ad fidem, destinatos ad salutem; *electd to hope, devoted to faith, appointed to salvation*.” And in the latter of theseⁱ, the compiler of it ascribes the several distinct acts of grace to the persons in the blessed Trinity; and a-

^f *Vid.* Rivet. Critici Sacri, l. 2. c. 15.

^g *Jamer's* corruption of the Fathers, part 1. p. 18.

^h De bono pudicitiae, p. 417.

ⁱ De baptismo Chrilli, p. 455.

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mong the rest, particularly *Election* to the Father; his words are these: "In this school of divine learning, the Father is he that teaches and instructs, the Son who reveals and opens the secrets of God unto us, and the Holy Spirit who fills and furnishes us. From the Father we receive power, from the Son wisdom, and from the Holy Spirit innocence. *Pater eligit, the Father chooses*, the Son loves, the Holy Spirit joins and unites. By the Father is given us eternity, by the Son conformity to his image, and by the Holy Spirit integrity and liberty." In another place ^k he speaks of the elect as of a certain number that shall be saved, when Christ shall return to judge the world; "when, says he, all mankind collected together, shall see the hands they have pierced, the side they have bored, the face they have spit upon; and the irreversible sentence being openly declared, *occurentibus salvatori electis, the elect meeting the Saviour*, the ungodly shall remain deputed to infinite torments." And, in another part of the same work ^l, speaking of the manna in the wilderness, he thus expresses himself: "There was, says he, a full measure through the whole week, *the sabbath* day vacant; for which the preceding *sixth* day, doubling the quantity of the usual

^k De ascensione Christi, p. 484.

^l De Spiritu Sancto, p. 486.

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food, prefigured the rest of the *eighth* day, in which, without labour and care, in deliciis epulabuntur electi, *the elect shall feast with delight*, and shall be satisfied in their own land possessing double, being enriched with an happy perpetuity, and a perpetual happiness of body and soul." There is a passage referred to in the true *Cyprian*, by Dr. *Whitby*^m, to prove that it is in the power of man to believe or not: but since this belongs to the article of free-will, the consideration of it must be deferred till we come to it.

N U M B. X.

NOVATIANUS, A. D. 250.

Novatianⁿ, a presbyter of *Rome*, was contemporary with *Cyprian*. He is not so well spoken of by some, partly because of his disagreement with *Cornelius*, bishop of *Rome*, about the succession in that See, and partly because he held that such who apostatized, though they repented, were not to be received again into the communion of the church; but, in other points, he was judged to be orthodox, and his book, *De Trinitate*, is highly esteemed of; in which

^m Discourse on the five points, p. 96. Ed. 2. 95.

ⁿ *Vid.* Hieron. Catalog. script. Eccl. §. 80.

stands

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stands a full and memorable testimony to the doctrine of predestination of a certain number of men to glory, before the foundation of the world; for, proving the Deity and Eternity of Christ from *Jobn xvii. 5. Glorify thou me with the glory, which I had with thee, before the world was*, he shews, that this is not to be understood of predestination, or of Christ's having this glory only in the purpose and decree of God: ' For, says he °, if he is said to be glorious in predestination, and predestination was before the foundation of the world, the order must be kept, and before him *there will be, multus numerus hominum in gloriam destinatus, a large number of men appointed to glory*; for by this appointment Christ will be thought to be lesser than the rest to whom he was pointed out last. For if this glory was in predestination, Christ received this predestination to glory last of all; for *Adam* will be perceived to be predestinated before, and so *Abel, Enoch, Noab, Abraham*, and the rest; for since, *with God, personarum & rerum omnium ordo digestus sit, the order of all persons and things is digested*, many will be said to be predestinated before this predestination of Christ to glory, and by this means he will appear to be lesser than other men, who is better and greater,

° Novatian. de Trinitate, c. 24. p. 755.

and

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and more ancient, than the angels themselves." His meaning is, that if the passage of scripture cited, is only to be understood of the predestination of Christ to glory, and not of his having a real glory; then since there is a large number of men who also are predestinated to glory before the foundation of the world; whose predestination, as *Adam's*, and others after him, *cernetur*, to use his own word, *will be perceived* before the predestination of Christ; not that the act of their predestination it self was before his, but the manifestation of it in time; it would cast some reflection upon him, and make him look as though he was inferior to other men, as a man.

NUMB. XI.

ATHANASIUS, A. D. 350.

A*thanasius* was made bishop of *Alexandria* A. D. 336. and died A. D. 371. ^p who, as he bore an excellent testimony to the Deity of Christ against the *Arrians*, so he has left ample proof of his attachment to the doctrines of eternal predestination and election, and of a preparation of grace and glory in Christ before the foundation of the

^p *Dallaci Apolog. par. 4. p. 777.*

world;

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παραϊσταμένου δὲ αὐτῇ καὶ πρὶν γενέσθαι ἡμᾶς,
μαλλόν δὲ καὶ πρὶν τῆς κτίσεως τοῦ κόσμου,
but was prepared before, even before we were,
yea, before the foundation of the world: the

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⁹ Athanas. contr. Arian. Orat. 3. p. 445, 446. Vol. I.

pre-

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prepared for us in the word, rising again, we might continue immortal." And then citing those famous and well known places of scripture, 2 Tim. i. 9, 10. Eph. i. 3, 4, 5. he proceeds thus: "πῶς ἐν ἐξελεῖσθαι προγενέσθαι ἡμᾶς, εἰ μὴ, ὡς αὐτός εἰρηκεν, ἐν αὐτῷ ἡμεῖν προορίσμενοι, πῶς δὲ ὁλῶς προανθρῶπις κτίσθαι ἡμᾶς προωρεῖσιν, &c. how therefore should he chuse us before we were, unless, as he has said, we were before delineated in him? how verily, before men were created, should he predestinate us, unless the Son of Himself had been founded before the world was, having undertook the oeconomy of salvation for us? or how, as the Apostle says, should we obtain an inheritance, being predestinated, unless the Lord himself was founded before the world was? that he might have a purpose, to receive through the flesh for us, the whole lot of condemnation that was against us, and so we, at length, might be made alive in him; καὶ πρὸ χρόνων αἰωνίων ἐλαμβάνομεν, μήπω γεγνότες, ἀλλ' ἐν χρόνῳ γεγνότες, εἰ μὴ ἐν τῷ χρόνῳ ἢν ἀποκειμένη ἢ εἰς ἡμᾶς φθάνουσα χάρις, or how should we, not yet made, but made in time, receive before the world began, except the grace that is come unto us had been laid up in Christ? Wherefore, in the judgment, when every one shall receive according to his deeds, he says, Come ye blessed of my Father, inherit the kingdom prepared for you from the founda-

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*foundation of the world: πως ω, η εν τινι ωρ
γενεθαι ημας ητοιμαθη, ει μη εν τω κυρω, βοω
therefore, or in whom should it be prepared*

*before we were, but in the Lord, who was
founded for this before the world was; that
we, as stones well fitted together, might
partake of life and grace from him? So it is,
as any pious man may, in some measure,
understand, that, as I have before said, ri-
sing from a death, which is but for a little
while, we shall be able to live for ever;
which men, who are of the earth, would
never be able to do, ει μη ωρ αιωνος ην ωρ-
ετοιμαθεισα ημιν εν χρω, η της ζωης η σωτη-
ριας ελπις, if the hope of life and salvation
had not been prepared for us in Christ, before
the world was." And a little after † adds;
" Having life and spiritual blessings prepared,
before the world, for us in the word, accord-
ing to election: so we can have not a tem-
porary life, but, for the future, continue
alive in Christ. Moreover, seeing, ωρ τα-
λων, η ζωη ημων τεδεμελιωτο η ητοιμαστο εν
χω, before these our life was founded and
prepared in Christ; (for it was not proper
that our life should be founded in any other
than in the Lord, who existed before the
world was, and by whom the worlds are
made) hence that being in him, we shall
also inherit eternal life. For God is good,*

† Athanas. ib. p. 447.

and

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and being always good, wills this, knowing that our weak nature needs his help and salvation; and, as a wise master-builder, purposing to build a house, is likewise desirous that, should it be destroy'd, it might afterwards be repaired again; and, willing this, he before provides and gives proper materials for a reparation to the workmen; which is a preparation before-hand. Now, as a fore-preparation of the repair is before the house, *τον αἰὸν ἔργον, πρὸ ἡμῶν ἢ τῆς ἡμετέρας σωτηρίας ἀνανέωσις θεμελιεύει ἐν χριστῷ*, in like manner, before us, the reparation of our salvation is founded in Christ, that in him also we may be created again. *Καὶ ἡ μὲν βουλὴ καὶ ἡ προθεσίς πρὸ τοῦ αἰῶνος ἡτοιμαθῆναι, and the will and purpose was, indeed, prepared before the world was; but the work was done when necessity required, and the Saviour came."* A most noble testimony of antiquity this, to the doctrine of eternal predestination in Christ. In another place^f he shews, that our vocation in time, is according to an antecedent will of God; his words are these: "For even *Paul* was not at first, though afterwards he was made an Apostle by the will of God. So our *calling*, which sometimes was not, and now is, *πρὸ-ηγούμενη ἐκ βουλῆς*, *bath a preceding will*: for as *Paul* himself again says, he was made, *i. e.*

^f Athanas. contr. Arian. Orat. 4. p. 511.

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an Apostle, *according to the good pleasure of his will.*" And elsewhere^c, he affirms,

That the foundation of true religion is more ancient than the prophets, and even from eternity: for speaking of the times in which they prophesied, he says, "Not that they laid the foundation of godliness, *ἢ πρὶν αὐτῶν καὶ αἰὶν, καὶ πρὶν κτίσεως κόσμου, ταύτην ἡμῶν ὁ θεὸς ἐν χάριτι προετοίμασεν*, for it was before them, and always was, yea, even before the foundation of the world; this God before prepared for us in Christ." And in another part of his writings^d, where he is giving an account of the epistle to the Ephesians, he observes, That "the Apostle, in the beginning of it, shews, that the mystery, respecting us, is not new; but that, *ἐξ ἀρχῆς καὶ κτίσεως κόσμου εἶναι ταύτην εὐδοκίαν τοῦ θεοῦ, ὥστε τὸν υἱὸν ὑπὲρ ἡμῶν παθεῖν καὶ ἡμᾶς σῶσαι*, from the beginning, even from the foundation of the world, this was the good will and pleasure of God, that Christ should suffer for us, and that we should be saved." And in his abridgment of the epistle to Titus, he has these words^e, "The Apostle, says he, in the first place, gives thanks to God for his piety, and signifies that faith in Christ was not a new thing, *ἀλλ' ἐξ αἰῶνος προετοίμασθαι καὶ ἐπηγγεῖσθαι παρὰ τοῦ θεοῦ ταύτην*, but that this was from eternity

^c De synodis Arimin. & Seleuc. p. 871.

^d Synops. Sacr. script. Vol. II. p. 145.

^e Ib. p. 151.

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prepared and promised by God." Thus did this brave champion for truth, at once both honour the Father and the Son, by asserting the special and early provision of grace, life and salvation, made in Christ by the Father before the world began; and by proving and maintaining the eternity and proper Deity of the Son, his undertaking, from eternity, to suffer for us, and the satisfaction he has made, in time, for sin, to the justice of God. Dr. *Whitby* ¹ refers to one passage in this writer, in favour of free-will, which will be attended to under that article.

N U M B. XII.

HILARIUS PICTAVIENSIS,
A. D. 360.

Hilary, bishop of *Poitiers*, in *France*, was banished for his orthodoxy, *A. D.* 354. and died *A. D.* 371. * It appears from his writings which remain, That he held that there is an election of particular persons to the heavenly glory; and that the number of God's elect is determinate and certain: having cited those words in *Isa.* lxxv. 15. which he reads thus: *Ye shall*

¹ Discourse on the five points, p. 97. Ed. 2. 95.

² *Dallaci*, Apolog. p. 783.

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leave your name with joy to my chosen. He observes^b, That “the speech is to carnal *Israel*, with respect to time to come, who are upbraided that they should leave their name to *the elect of God*. I enquire, What is that name, to wit, *Israel*, to whom the word was then? Moreover, I ask, Who is *Israel* now? The Apostle truly testifies, That they who are *in the Spirit*, and *not in the letter*, who walk in the rule of Christ, are the *Israel of God*.” And having mentioned the text on *Deut. xxxii. 9. Jacob is the portion of the Lord, and Israel the lot of his inheritance.* He adds^c, “This was *chosen to an eternal inheritance*; and because he was the Lord’s portion, therefore *the rest* were reckon’d as unknown; for these were *chosen* by the privilege of the portion”: Which must be understood as before, not of literal, but mystical *Israel*; since they are said to be chosen to an eternal inheritance; and that there is a certain number of persons thus chosen, he clearly asserts, when he says^d, “We are all, in one, *Abraham*; and by us, who are *all one*, *coelestis ecclesiae numerus explendus, the number of the heavenly church is to be filled up*; wherefore every creature waits for the revelation of the children of God; therefore it groans together

^b Hilar. de Trinitate, l. 5. p. 56.

^c Enarrat. in Psal. 143. p. 629.

^d In Matt. Can. 18. p. 301.

and

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and grieves, *that the number which, by Alpha, is added to Abraham, and which, in Rho, is finished in Sarah, might be filled up,* by an encrease of believers, for the heavenly constitution." And in another place^c, he says, "That this must needs be understood as referring to the people of the church: He adds, *I will number them, and above the sand shall they be multiplied. Is their number uncertain, who are written in the book of God? wherefore there's no difficulty in the number of them whose truth remains in writing.*" Moreover, nothing is more evident than that this Christian Writer thought that election is an eternal act of God, or that it was from eternity; for which purpose he frequently^d cites, or refers to the famous passage in *Eph. i. 4.* "The Father, says he^e, absolutely calls the Son God, meaning in *Hof. i. 7.* just cited by him, *in whom he hath chosen us before the world began;* and because God is innascible by none, we are given to the Son by God the Father for an inheritance." Again, speaking of the will of the Father and the Son, he has these words^f; "That he wills the same, he shews without ambiguity; saying, *Father,*

^c Enarrat. in Psal. 138. p. 610. *Vid.* Etiam in Matt. Can. 9. p. 272. & Can. 10. p. 277.

^d *Ib.* in Psal. 60. p. 399. & in Psal. 62. p. 406. & in Psal. 67. p. 437. & in Psal. 143. p. 633.

^e De Trinitate, l. 4. p. 45.

^f *Ib.* l. 9. p. 143.

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whom thou hast given me, I will, that where I am, they may be with me; seeing therefore the Father wills that we should be with Christ, *in whom*, according to the Apostle, *he hath chosen us before the foundation of the world*; and the Son wills the same, namely, that we be with him: the will, with respect to nature, is the same, which, with respect to nativity, is distinguished in the person willing." Once more; "God, says heⁱ, is wonderful in the saints, whom, when he shall have made conformable to the glory of his body, by him who is the Mediator, will also assume into the unity of the Father's Majesty: and whilst the Father is in him by nature, and he again is in us by the society of the flesh, whom he will place to obtain the *kingdom prepared for them before the foundation of the world*; to whom, death being swallowed up, he will give an immortal and eternal life."

Vossius^k, and, after him, Dr. *Whitby*^l, cites a passage from this father, in favour of God's predestinating of men to life, from a^j prescience that they would live piously, believe and persevere to the end, which is this; "Because *many are called, and few chosen*, therefore, says he^m, there is not a

ⁱ Enarrat. in Psal. 67. p. 439, 440.

^k Hist. Pelag. l. 6. Thes. 8. p. 543.

^l Discourse on the Five Points, p. 101. Ed. 2. 100.

^m Hilar. in Matt. Can. 22. p. 313.

few-

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fewness in the invited, but a scarcity in the elect : for in the inviter there is the humanity of publick goodness ; but in the invited, by a right judgment, the election is of probity." To which, they might as well have added another passage, occasioned by a citation of the same words, where he says ^a, " The elect are conspicuous in the wedding garment, and splendid in the pure and perfect body of the new nativity, meaning the resurrection : wherefore election is not a thing of undistinguished judgment, but the distinction is made from the consideration of merit ; " by which, as in the other passage, he means not that election he so often speaks of, as before the foundation of the world, but an election in time, after vocation ; and, indeed, no other than that distinction and separation which will be made at the day of judgment, in the resurrection morn ; when the saints will appear distinct from all others, having on the wedding garment, and in their glorious risen bodies, and so will be singled out from the rest, and placed at Christ's right hand.

^a *Enarrat.* in Psal. 64. p. 412.

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NUMB. XIII.

BASILIIUS CAESARIENSIS.

A. D. 370.

Basil, commonly called the Great, to distinguish him from others of the same name, was bishop of *Caesarea*; he died A. D. 378. He held the doctrine of predestination, and asserts, That whatsoever comes to pass, was fore-ordained by God.

"Take care," says he, "how thou sayest this thing was done by chance, and this comes of its own accord; for *οὐδὲν ἀπὸ τύχης, οὐδὲν ἀπὸ αὐτοῦ, οὐδὲν ἀκαταρτίως, οὐδὲν ἀκαταλόγως, οὐδὲν ἀκατακρίτως, οὐδὲν ἀκατακρίτως, οὐδὲν ἀκατακρίτως*, nothing is unordained, nothing undetermined; nothing is done in vain, nothing is done rashly." He affirms, That not a

hand nor an eye are moved but according to the will of God: the time, state, and condition of this present life, he says, are fixed and determined by God; his words are these: "Consider, that that God who has formed us, put the soul into us, *ὁ θεὸς ὁμοῦ μετὰ τῆς ψυχῆς διακρίνων*, has given to every soul its manner of living; and, indeed, to others he has fixed other terms of removing hence; for he hath appointed this man to abide longer in the flesh, and, on the con-

o Basil. Homil. in Psal. 32. p. 201. Vol. I. *Vid. ib.* p. 205.

p Homil. in Martyr. Julitt. p. 374.

trary,

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trary, hath decreed, that that man should be sooner loosed from the bonds of the body, according to the unspeakable methods of his wisdom and justice." And he not only maintained a predestination of all things in general, but of particular persons, to eternal salvation; citing those words in *John* x. 16. *Other sheep I have which are not of this fold.* He observes^q, That "the Lord is speaking of them, *τις απο των εθνων προωρισμενους εις σωτηριαν*, who, from among the Gentiles, are predestinated unto salvation." And upon mentioning the same words a little after^r, he has this following note; "The Lord shews that there is some other fold truly holy, into which the sheep of Christ are to be gather'd; namely, they, *τις απο των εθνων προωρισμενους εις σωτηριαν*, who, from among the Gentiles, are predestinated to salvation; that is, the church in which the true worshippers worship in spirit and in truth." He represents the elect as a particular and distinct people, and as peculiarly blessed. "No man, says he^s, calls the people of the *Jews* blessed, but the people, *των απο παντων των λαων αριστινδην εξελεγμενον*, which is chosen best out of all people, we are the nation, of whom the Lord is our God; we are the people whom he has

^q Homil. in Psal. 28. p. 170.
ib. p. 182.

^r Al. Homil. in
Homil. in Psal. 32. p. 208.

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chosen for an inheritance for himself; a nation truly, because we are gather'd out of many nations; a people verily, because we are called in the room of a people cast away,

and because many are called, and few are chosen; he calls not him that is called, but

him that is chosen, blessed; blessed therefore is he whom he hath chosen. What is the cause of this blessedness? The expected inheritance of everlasting good things; or, perhaps, because, according to the Apostle, *after the fulness of the Gentiles shall be come in, then all Israel shall be saved: first he calls the fulness of the Gentiles blessed, afterwards Israel, who shall be saved last; but not every one shall be saved, only the remnant which shall be according to the election of grace.*" And in another place, he says, "*The blessing of the elect, in the time of retribution, he (Christ) foretold by the parable of the shepherd; Come, says he, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.*"

* De Baptismo, l. 1. c. 2. p. 644.



N U M B.

[REDACTED]

1. The first

2. The second

3. The third
4. The fourth
5. The fifth
6. The sixth
7. The seventh
8. The eighth
9. The ninth
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17. The seventeenth
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21. The twenty-first
22. The twenty-second
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27. The twenty-seventh
28. The twenty-eighth
29. The twenty-ninth
30. The thirtieth
31. The thirty-first
32. The thirty-second
33. The thirty-third
34. The thirty-fourth
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36. The thirty-sixth
37. The thirty-seventh
38. The thirty-eighth
39. The thirty-ninth
40. The fortieth
41. The forty-first
42. The forty-second
43. The forty-third
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68. The sixty-eighth
69. The sixty-ninth
70. The seventieth
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79. The seventy-ninth
80. The eightieth
81. The eighty-first
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86. The eighty-sixth
87. The eighty-seventh
88. The eighty-eighth
89. The eighty-ninth
90. The ninetieth
91. The ninety-first
92. The ninety-second
93. The ninety-third
94. The ninety-fourth
95. The ninety-fifth
96. The ninety-sixth
97. The ninety-seventh
98. The ninety-eighth
99. The ninety-ninth
100. The hundredth

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those who are chosen by the Father, and are redeemed by the son, are sanctified by the Spirit.

NUMB. XV.

GREGORIUS NAZIANZENSIS.

A. D. 379.

Gregory, bishop of Nazianzum, in Cappadocia, commonly called *the Doctor*, was son of a bishop, of the same name and place, a contemporary with *Basil*, an intimate acquaintance of his, and preceptor to *Jerom*. He died A. D. 389. Several of his writings still remain. *Austin* cites a passage from him in favour of the doctrine of predestination, as held and maintained by him; his words are these: "To these two (meaning *Cyprian* and *Ambrose*) who ought to be esteemed sufficient, we may add a third, the holy *Gregory*; who testifies, That to believe in God, and to confess that we believe, is the gift of God; saying, we pray you, confess the Trinity of one Deity; but if ye mean otherwise, say, That he is of one nature, and God will be deprecatèd; that a voice may be given you by the Ho-

^a Hieron. Catal. viror. Ecclesiast. §. 127.

^b Aug. de bono persever. l. 2. c. 19.

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ly Ghost; *i. e.* God will be intreated to permit that a voice may be given you, by which ye may be able to confess what ye believe; for I am sure he will give it. He that hath given the first, will also give the second; he that gives to believe, will also give to confess." Upon which, and some other testimonies of the above-mentioned writers, *Austin* makes this remark: "Would any one say, That they so acknowledged the grace of God, as that they dared to deny his prescience; which not only the learned, but even the unlearned own? Besides, if they knew that God so gives these things, that they could not be ignorant, that *he foreknew that he would give them, and could not but know to whom he would give them*, *procul dubio noverant praedestinationem, without doubt they were acquainted with predestination*; which being preached by the Apostles, we laboriously and diligently defend, against the new hereticks." *Gregory* writes, indeed, very sparingly of this doctrine, and gives very few hints of it. The most considerable passage I have met with in him, is the following: "Three persons gathered together in the name of the Lord, are more esteemed of by God than multitudes that deny his Deity: Would you prefer all the *Canaanites* to one *Abraham*?"

Greg. Nazianzen. Orat. 32. p. 515. Tom. I.

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or the Sodomites to one Lot? or the Midianites to Moses, even to these sojourners and strangers? What shall the three hundred men that lapped with Gideon, be inferior to the thousands that turned away? or Abraham's servants, though less in number than the many kings and myriads of soldiers, whom they, though few, pursued and put to flight? How dost thou understand that passage, *If the number of the children of Israel was as the sand of the sea, a remnant shall be saved*; as also that, *I have reserved for my self seven thousand men who have not bowed the knee to Baal*? It is not so, it is not; *οὐκ ἐν τῷ ἀριθμῷ ὑπάρχουσιν οὕτως*. O. Q., *God does not take pleasure in the multitude*; thou numberest myriads, but God, *τετὼξομενος*, *those that are to be saved*; thou the unmeasurable dust, but I, *τα σκεύη τῆς ἐκλογῆς*, *the vessels of election*." From whence may be collected, as Gregory's judgment, that there were some persons who were chosen of God, and whom he resolved to save; that the number of them was with him, though that number was very small. In another place^d, he speaks of a twofold book of life and of death; "Perhaps you have heard, says he, *τινα βιβλὸν ζωντων ἢ βιβλὸν ὑποζομενων*, *of a certain book of the living, and of a book of them that are not to be saved*;

^d lb. Orig. 9, p. 158.

where

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where we shall all be written, or rather are *already written.*" Though it must be owned, he adds, καὶ ἀξίαν τῶν ἡδὴ βεβαιωμένων exas@, according to the desert of every one that have already lived. And in the same way he interprets * *Matt. xx. 23.* which he reads thus : *To sit on my right hand and on my left, this is not mine to give, ἀλλ' οἷς δέδοται, but to whom it is given ;* and goes on to ask, "Is the governing mind therefore nothing? is labour nothing? reason nothing? philosophy nothing? fasting nothing? watching nothing? lying on the ground, shedding fountains of tears, are these things nothing? ἀλλ' κατὰ τινὰ ἀποκλήρωσιν ἢ Ἰερεμίας ἀγιάζεται ἢ ἄλλοι ἐκ μήτρας ἀλ- λωτρεῖνται, but by a kind of sortilege was Jeremias sanctified, and others rejected from the womb? I am afraid lest any absurd reasoning should enter, as if the soul lived elsewhere, and was afterwards bound to this body, and, according as it there behaved, some receive prophecy, and others, who lived wickedly, are condemned. But to suppose this, is very absurd, and not agreeable to the faith of the church. Others may play with such doctrines; it is not safe for us." And concludes; "To those words, *to whom it is given,* add to this, *who are worthy ;* who, that they may

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be such, have not only received of the Father, but have also given to themselves." The notion he here militates against, is manifestly that of *Origen's*, of the pre-existence of souls, and their being adjudged according to their former conduct, either to happiness or misery; which *Gregory* was afraid some might be tempted to give into, and which, in order to guard against, lock him into this gloss upon the text, and to make this addition to it.

NUM. XVI.

HILARIUS DIACONUS.

A. D. 380.

THE *Commentaries* upon the epistles of the Apostle *Paul*, which go under the name of St. *Ambrose* are not his. *Austin* cites a passage out of them, under the name of *Hilary*, whom he calls, Sanctus Hilarius, St. Hilary; but this could not be *Hilary* bishop of *Poitiers*, before mentioned, who was earlier; nor *Hilary* bishop of *Arles*, who was later than the author of these *Commentaries*: for whoever he was, he lived in the times of *Damasus*, bishop of *Rome*, according to his own words^f; wherefore

^f Contr. duas Epist. Pelag. l. 4. c. 4.

^g Comment. in 1 Tim. 3. 15. p. 579.

some

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some learned men ^a have thought him to be *Hilary* the deacon of the city of *Rome*, who adhered to the schism of *Lucifer Calaritanus*. This author continually refers such passages of scripture, which speak of predestination and election, to the prescience of God; nothing is more common with him, than to say ⁱ that God chuses and calls whom he foreknew would believe, would be holy, and devoted to him: Which passages are therefore produced by *Vossius* ^k, and Dr. *Whitby* ^l, with others, to prove that the fathers held a predestination of men to life, from a prescience that they would live piously, believe, and persevere. If by predestination to life is meant predestination to glory, and not to grace, which is the meaning of the fathers, and of *Hilary*, we agree with them: We say also, that such whom God foreknew would believe, and be holy, he predestinated to eternal happiness; but then we say, the reason why God foreknew that any would believe, and be holy, is, because he determined within himself to give them faith, and make them holy, and so prepare them for glory. Neither *Hilary* nor any of

^a *Vid.* Voss. Hist. Pelag. 1. 2. par. 1. Thef. 6. p. 168. Dallaei Apolog. p. 787.

ⁱ Comment. in Rom. p. 241, 292, 294. in Eph. p. 492. & in 2 Thef. p. 567.

^k Hist. Pelag. 1. 6. Thef. 8. p. 543.

^l Discourse, &c. p. 99. Ed. 2. 98.

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the fathers say that God foresaw that men would believe of themselves, and make themselves holy by their own care, diligence, and improvements of nature, nor that God foresaw that men would believe, and be holy, and therefore predestinated them to faith and holiness; but having determined to bestow faith and holiness upon them, he foresaw they would believe and be holy, and so through these as means he chose them to salvation. That this is the Cause of *Hilary* appears partly from his suggesting that some are predestinated to believe. In one place he says, "They believe, who are appointed to eternal life;" and in another, "God of his own grace, of old decreed to save sinners (for God foreknew what would be in man before he made him, and he had sinned) and predestinated how he should be recovered; in what time, and by whom, and in what way, they might be saved: So that they who are saved, are not saved either by their own merit, or by theirs, by whom they are called, but by the grace of God; the gift appears to be bestowed through the faith of Christ." And partly this is evident from his account of prescience: "The prescience of God, says he, is that in which, definitum habet, he has it determined what shall be the will of every one, in which he is to

^m Comment. in 1 Tim. p. 576.
p. 592. ^o Ib. in Rom. p. 299.

ⁿ Ib. in 2 Tim.

remain,

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remain, and through which he may be either damned or crowned." Agreeably to which he says^p, "By prescience he chooseth one and rejects another; and in him whom he chooseth, *the purpose of God remains*; because another thing *cannot* happen, than what God has *known*, & proposuit in illo, and hath *purposed in him*, that he may be worthy of salvation; and in him whom he rejects, in like manner, *the purpose which he hath purposed concerning him*, remains; for he will be unworthy: as foreknowing this, he's no acceptor of persons; for *he damns no man before he sins, and crowns none before he overcomes*." To which we heartily subscribe. We say God damns no man but for sin, and crowns none until he has made them more than conquerors, through Christ. It is certain, that *Hilary*, or the author of these *Commentaries*, was of opinion, that there were some predestinated to life who should certainly be saved; and that others were not, who should certainly be damned; for he says^q, "The Apostle *Paul*, that he might, by his preaching, *save*, homines predestinatos ad vitam, *men predestinated to life*, was subject to dangers, knowing that he should have the profit of their sought for salvation." In another place^r, he says, "For unbelievers we must not very much

^p Ib. p. 298, 299.

^q Ib. in 2 Tim. p. 594.

^r Ib. in Rom. p. 299.

F

grieve,

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grieve, quia non sunt predestinati ad vitam, because they are not predestinated unto life : for the prescience of God has, of old decreed, that they are not to be saved". And in another place[†], "The law being abbreviated, the remnant of the Jews are saved; but the rest cannot be saved, quia per definitionem Dei spernuntur, because, by the appointment of God they are rejected, by which he hath decreed to save mankind." Again, he says[†], The Apostle Paul, "by his own example, teacheth, That part of Israel is saved, whom God foreknew was to be saved, or yet can be saved; and that part of Israel, propter jugem diffidentiam perditioni deputatam, for their continual unbelief, is deputed to destruction."

N U M B. XVII.

AMBROSIUS MEDIOLANENSIS.

A. D. 380.

*A*mbrose, bishop of Milain, flourished under the emperors *Gratian* and *Theodosius*, and died A. D. 397. ^u *Austin*, who was converted under him, and was acquainted with him personally, as well as with his writings, thought him to be of the same judgment with himself about

[†] Ib. p. 302.

[†] Ib. p. 308.

^u Dallaci Apolog. p. 799.

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predestination, and cites ^w several passages from him for that purpose, such as these ^x ; *Whom God esteems worthy of honour he calls, & quem vult religiosum facit, and whom he pleases he makes religious.* And again ; *If he would, si voluisset ex indevotis devotos fecisset, of persons not devoted to him, he could make them devoted :* From whence he concludes, that he could be no stranger to the doctrine of predestination, preached by the Apostles, and which he defended. Moreover, there are many expressions in his writings which shew his sense of this doctrine : on those words of *Sarah, the Lord hath restrained me from bearing*, he has this note ^y ; “ by which, says he, you may know, in praedestinatione fuisse semper ecclesiam Dei, *That in predestination the church of God always has been* ; and that the fruitfulness of faith is *prepared*, when ever the Lord shall command it to break forth, but by the will of the Lord it is reserved for a certain time.” He ^z owns, indeed, that “ rewards are proposed not to *the elect* only, but to all, because Christ is all and in all :” But he affirms ^a, That though “ all men can hear, yet all *cannot perceive with their ears*, nisi

^w De bono persever. l. 2. c. 19.

^x Ambros. in Luc. 9. p. 125.

^y De Abraham. l. 2. c. 10. p. 265.

^z In Luc. 2. p. 28.

^a Enarrat. in Luc. 48. p. 824.

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electi Dei, *only the elect of God* : therefore the Saviour says, *He that hath ears to hear*— all men have not those ears.” To electing grace, and not to mens works, he refers salvation ; “ the remnant, he observes ^b, are saved, not by their own works, but *by the election of grace.*” He sometimes, indeed, represents election as a secret with God, and unknown to men : “ As no one, he says ^c, of whatsoever age, ought to despair, if he is desirous of being converted to the Lord, so none should be secure on the account of faith alone ; but should rather fear, through what is added, *many are called, but few are chosen.* That we are called by faith, we know ; but whether we are *elect*ed to eternal life we know not ; so much therefore ought every one to be the more humble, as much as he is ignorant, whether he is elected.” However, this proves that he held the doctrine of an election of particular persons ; and at other times he argues from it, to the great comfort of the saints, with respect to their safety and security. “ We must not despair, says he ^d, that the members can cleave to their own head, *especially since, ab initio simus predestinati, we are predestinated from the beginning*, unto the adoption of the children of God, by

^b In Psal. 43. p. 799. *Vid.* p. 787.

^c In Dominic. septuages. p. 29.

^d Epist. 1. 5. epist. 37. p. 283.

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Jesus Christ, in himself; which predestination he hath proved, asserting, that which from the beginning is before declared, *Therefore shall a man leave father and mother, and shall cleave unto his wife, and they both shall be one flesh*, to be the mystery of Christ and the church."

There is a passage cited from this father, by *Vossius*^e, and from him, by Dr. *Whitby*^f, as asserting predestination upon the prescience of mens merits; where, explaining the text in *Matt. xx. 23. To sit on my right hand, and on my left, is not mine to give*, he has this note^g; "He does not say, it is not mine to give, but it *is* not mine to give to you; not asserting that he wanted power, but the creature's merit. Take it otherwise. *It is not mine to give you*; that is, it is not mine, who came to teach humility; it is not mine, who came not to be minister'd unto, but to minister; it is not mine, who keeps righteousness, not grace. Moreover, referring to the father, he adds, *to whom it is prepared*, that he might shew, that the father also does not use to pay regard to petitions, but to merits, for God is no acceptor of persons; hence the Apostle said, *whom he hath foreknown and predestinated*; for he did *not predestinate before he fore-*

^e Hist. Pelag. l. 6. Thes. 8. p. 543.

^f Discourse, &c. p. 101. Ed. 2. 100.

^g Ambros. de fide, l. 5. c. 2. p. 190.

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knew, sed quorum merita praescivit, eorum praemia praedestinavit, but whose merits he hath foreknown, their rewards he hath predestinated." But nothing is more evident than that *Ambrose* is speaking of predestination to glory, which glory he calls by the name of *rewards*; and we grant, that this follows upon prescience of *merits*, i. e. good works done from a principle of grace; but then the prescience of these arises from God's predestination to grace; to enable men to perform them, and not predestination to grace, from a prescience of merits; for then grace must be given according to merits; a doctrine never known by the ancients before the times of *Pelagius*. In short, *Ambrose's* sense is this, and to which we agree, That those whose merits or good works, God foreknew, because he *had preordained that they should walk in them*, and as arising from that grace he determined to give them; these he predestinated unto glory, or prepared rewards of grace for them, which he will certainly bestow on them.



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N U M B. XVIII.

JOANNES CHRYSOSTOMUS.

A. D. 390.

John of *Antioch*, usually called *Chrysoſtom*, or *Golden Mouth*, from his uncommon eloquence, was biſhop of *Conſtantinople*: He died in exile at *Comana*, A. D. 407. ^b Several volumes of his writings ſtill remain. That he held the doctrine of eternal predeſtination will appear from the ſenſe he gives of ſeveral places of ſcripture relating to this point. That famous paſſage in *Acts* xiii. 48. *As many as were ordained unto eternal life believed*; which ſome, of late, would have underſtood of the diſpoſition of mens minds unto eternal life, *Chryſoſtom* ⁱ interprets of God's appointment, or determination of men unto it; "*As many as were ordained to eternal life, τειλεῖν, ἀρρωμαμένοι τῷ Θεῷ, that is, ſays he, who were ſeparated, or appointed by God,*" unto it. And where the Apoſtle Paul ſays, that he was *ſeparated unto the goſpel of God*, he has this note upon it ^k; "To me here, he ſeems not only to intimate, τὴν ἀποκλήρωσιν, a choice by lot (ſuch,

^b Dallaci Apolog. p. 808.

ⁱ Chryſoſt. in *Act.* Sermon. 30. Tom. 4. p. 780.

^k Ib. in *Rom.* Sermon. 1. Tom. 3. p. 6.

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I suppose, he means, as was *Matthias's*)
αλλ' ολι παλαι κ' ανωθεν προς τειλο ην τεταγμε-
νη, but that he was of old, and from above,
ordained to this; as *Jeremy* says, That God
said concerning him, *before thou camest out*
of the womb, I sanctified thee, and ordained
thee a prophet unto the nations;" and upon
that well known text in *Eph. i. 4.* according
as he hath chosen us in him, he has these
words¹; "What is the meaning of this, *be*
hath chosen us in him? Through faith in him,
Christ, he says, has rightly order'd this,
πριν η γενεθαι ημας, μαλλον δε πριν η τιν
κοσμον καταβληθηναι, before we were born, or
rather before the world was founded." And
on these words^m, *Come ye blessed of my Fa-*
ther, &c. he makes this observation; "What
honour! what blessedness do these words
contain! for he does not say, receive, but in-
herit, as your property, as your Father's,
as yours, as due to you from above, *πριν η*
γξε υμας γενεθαι, ταυτα υμιν ητοιμασο κ' προ
εβραμπισο, for before you were born, these
things were prepared and made ready for you,
says he; for I knew you would be such."
On the account of the last clause, this pas-
sage, with some others, is cited by *Vossius*ⁿ,
and, after him, by *Dr. Whitby*^o, to shew

¹ Ib. in *Eph. Sermon. 1. Tom. 3. p. 766.*

^m Ib. in *Matth. Homil. 80. Tom. 2. p. 494.*

ⁿ *Felag. Hist. l. 6. Thef. 8. p. 541, 542.*

^o *Discourse, &c. p. 99, 101. Ed. 2. 97, 100.*

that

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that *Chrysoſtom*, with other *Fathers*, held predeſtination according to preſcience; which is not denied: the other paſſages are theſe; “ This did not happen ſimply, ſays he ^r, but that the prediction of God might be fulfilled by facts, which ſays, *Jacob have I loved, but Eſau have I hated*; for as God foreknew things future, *μεγαλυνουσι & τας την αρετην, κακων της γινωσκης μοχθνησαν*, he alſo before declared the virtue of the one, and the evil mind of the other.” And in another place ^a he obſerves, That the Apoſtle “ caſts the whole matter upon the knowledge of God, which none dare militate againſt, was he never ſo mad; for, ſays he, *the children not being yet born, &c.* which ſhews, that the nobility of the fleſh profiteth nothing; but enquiry muſt be made into the virtue of the ſoul, *νν & πρσ των εγγων ο θεος οιδε*, which God knows even before any works are done: for, ſays he, *the children not being yet born, neither having done any good or evil, that the purpoſe of God, according to election, might ſtand; it was ſaid unto her, the elder ſhall ſerve the younger.* This is of foreknowledge to be choſen from the ſame birth; that it might appear, ſays he, that *the election of God is made according to purpoſe and foreknowledge*; for from the firſt day he knew

^p Chryſoſt. in Gen. Sermon. 51. Tom. 1. p. 401.

^a Ib. in Rom. Sermon. 16. Tom. 3. p. 140.

and

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and proclaimed him that was good, and him that was not." And a little after ^f, "Thou knowest, says he, from the end; but he knows clearly before the end." And upon those words, *The people, whom he foreknew*, he thus paraphrases ^g, "τῶν οὐκ ᾔδει σαφῶς ἐπιλινδεῶν οὐκ ἂν τὴν πίσιν δεξιόμενον, that is, *whom he clearly knew would be fit, and receive the faith.*" All which may be very well understood in consistence with the doctrine of absolute decrees; for, as *Vossius* ^h himself observes, "The fathers who lived before *Austin*, held, indeed, a decree according to foreknowledge; but then the foreknowledge is of acts performed by the strength of grace;" that is to say, That God knew that *Jacob*, and others, would be good, and do that which is good, through the grace he determined to give them, and so appointed them to everlasting happiness; and he also knew, that *Esau*, and others, would be evil, and do that which is evil, being left, as he determined to leave them, to their own wickedness, and so for it appointed them to everlasting punishment.

^f Ib. p. 141.

^g Ib. Serm. 18. p. 157.

^h Hist. Pelag. 1. 6. Thef. 8. p. 546.

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NUMB. XIX.

HIERONYMUS.

A. D. 390.

Hieronymus or Jerome, of Stridon in Dalmatia, was a presbyter of the church, he was born, according to Monsieur Daille^a, A. D. 340. and died, A. D. 420. He lived much of his time in Palestine, at Jerusalem, and especially at Bethléhem: He was a man of great learning, and wrote much, though there are many things ascribed to him which are none of his; and in his Commentaries it is sometimes difficult to know when he speaks his own or the sense of others. He's allowed, on all hands, to be an eager opposer of the Pelagian principles. And with respect to the doctrines of election and predestination he held,

1. That election was not of whole nations but of particular persons; "for, says he^b, the vessels of mercy are not only the people of the Gentiles, but likewise those among the Jews who would believe, and are made one people of believers; hence it appears, that non gentes eligi sed hominum voluntates, not nations are chosen but the wills of

^a Apolog. par. 4. p. 821.

^b Hieron. Ep. ad Hedib. Qu. 10. Tom. 3. p. 49. B.

men."

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men." And in another place he observes^c, "That for this cause all nations are moved, that from their motion *might come electa gentium multitudo, the elect multitude of the nations*, which are every where famous; for instance, *electa de Corintho, the elect out of Corinth*, because there was much people of God there. *Electa de Macedonia, The elect out of Macedonia*, because there was a large church of God in *Thessalonica*, who had no need to be taught concerning love. *Electa de Epheso, The elect out of Ephesus*, that they might know the secrets of God, and those mysteries which were before revealed to none; what shall I say more? All nations are moved to whom the Saviour sent the Apostles, saying, *Go, teach all nations*; and of the many called few being chosen, they built the church of the primitive saints; hence says the Apostle *Peter, the church that is at Babylon, elected, and Marcus my son, salute you*. And says *John, The elder to the elect lady*; and who also makes mention of the children of the *elect lady*."

2. He asserted, that those who are chosen of God in Christ were chosen before the world began; or that election is from eternity; for in one place he says^d, "It must

^c Comment. in Hagg. ii. 6. Tom. 6. p. 123. B.

^d In Eccl. Tom. 7. p. 38. I.

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be affirmed, that according to the prescience and predestination of God *those things are already done which are future.* Qui enim electi sunt in Christo ante constitutionem mundi, *for they that are chosen in Christ before the foundation of the world,* have been already in former ages." And interpreting those words in *Isa. xxv. 1. Thy counsels of old are faithfulness and truth,* after he has mentioned the sense of the *Jewish* writers, observes*, that "others better and more rightly understand them as spoken in the person of the prophet, giving thanks to the Father for the sufferings of the Lord the Saviour; because he had done *wonderful things,* & cogitationes antiquas veritate compleverit, and *had faithfully fulfilled antient thoughts;* when they that stand at his right hand shall hear these words, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Which also Paul understanding spoke of, saying, *As he hath chosen us in him before the foundation of the world, that we should be holy and without blame.*" Which last words of the Apostle being elsewhere mentioned by him, he says†, "This we so interpret, that we say, that election is not, according to *Origen,* of them who had been before, but we refer

* In *Isa. xxv. 1.* Tom. 5. p. 48. F.

† *Apolog. adv. Ruffin. 1.* Tom. 2. p. 68. M. & *Comment. in Eph. i. 4.* Tom. 9. p. 90. C.

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it to the prescience of God ; moreover, we say, that we are *chosen that we may be holy, and without blame, before him, that is, God ; ante fabricam mundi, before the world was made ;* which testifies, that it belongs to the prescience of God, to whom all things future are already done, and all things are known before they be ; as *Paul* himself was predestinated in his mother's womb, and *Jeremy* in the belly, was sanctified, chosen, and in the type of Christ sent a prophet to the nations."

3. He also held that election was irrespective of holiness, as a motive or cause of it, but that it arises from the love, grace, and mercy of God ; for in one part of his works, he has these words^s, " The Apostle does not say, he chose us *before the foundation of the world, cum essemus sancti & immaculati, when we were holy and without blame ;* but he chose us, *that we might be holy and without blame ;* that is, *qui sancti & immaculati ante non fuimus, ut postea essemus, that we who before were not holy and without blame might afterwards be so.*" And a little after he adds, " *Paul*, and they that are like him, are not *chosen, quia erant sancti & immaculati, because they were holy and without blame ;* but they are chosen and predestinated, that

^s Apolog. ad Ruffin. l. 1. Tom. 2. p. 69. B. & Comment. in Ephes. i. 11. T. 9. p. 90. E.

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in their lives following they might become holy and without blame by their works and virtues." And in another place he plainly intimates^h, that predestination springs from the mercy and love of God; for speaking of *Jacob* he says, "Whilst he was yet in *Rebecca's* womb, he supplanted his brother *Esau*, not truly by his own strength, but by the mercy of God, qui cognoscit & diligit quos praedestinavit, *who knows and loves those whom he hath predestinated.*" 'Tis true indeed, in the first citation I have made from this author, he says, that *not nations are chosen, sed voluntates hominum, but the wills of men*, tho' what he means by it is not very easy to understand: His meaning cannot be, that God chose such persons who he knew would of their own free will, by the mere strength of nature, do that which was good, for this is pure Pelagianism, to which *Jerom* was an enemy, and is contrary to those principles of grace he was a strenuous defender of. But if his meaning was, that God chose such to happiness who he knew would be made willing to obey him in the day of his power, because he had determined to make them so. This entirely agrees with our sentiments. There is another passage cited by *Grotius*ⁱ from this writer,

^h Comment. in Hof. Tom. 6. p. 21. B.

ⁱ Disquisit. de Dogm. Pelagian. p. 11.

where

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where he says^k, that God, eligat eum quem interim bonum cernit, *chooses him, whom for the present he knows to be good*; but it is easy to observe, that *Jerom* is there speaking not of God's choice of men to eternal happiness, but of Christ's choosing *Judas* to Apostleship, who appeared for a while to be good, tho' he knew he would be wicked. To which may be added another passage produced by Dr. *Whitby*^l, after *Grotius*^m, and *Vossius*ⁿ, to prove that election is from a foresight of good works, in which this writer says^o, that, dilectio & odium Dei vel ex praescientia nascitur futurorum vel ex operibus, *the love and hatred of God arises either from the foreknowledge of things future, or from works*. But what he means by this disjunctive proposition is not very evident; 'tis very probable, that by the love and hatred of God he means the effects of them, salvation and damnation, which according to him proceed either according to the prescience of God, or the works of men. As for the citation out of the *Commentary* on the *Epistle* to the *Romans* made by *Vossius* and Dr. *Whitby*^p, I take no notice of, be-

^k Adv. Pelag. 1. 3. Tom. 2. p. 100.

^l Discourse on the Five Points, p. 99. Ed. 2. 97. & Postscript, p. 557. Ed. 2. 534.

^m Ubi supra, p. 10.

ⁿ Hist. Pelag. 1. 6. Thes. 8. p. 544.

^o Hieron. in Mal. Tom. 6. p. 128. H.

^p P. 102. Ed. 2. 100.

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cause it is judged by learned men^a, not to be his, but either the work of *Pelagius* himself, or of some *Pelagian* writer. I deny not, but that *Jerom* held election to be according to the prescience of God, to which he refers it in the passages cited, by the above writers, out of his *Commentaries* on the epistles to the *Galatians* and *Ephesians*; and so do we in a sense agreeable to the Scriptures; and it is evident that *Jerom* had the same sentiments of the foreknowledge of God as we have; for, says he^b, “Non enim ex eo quod Deus scit futurum aliquid, id circo futurum est, sed quia futurum est, Deus novit, *Not because God knows something to be future, therefore it is future, but because it is future, God knows it*, as having a fore-knowledge of things to come.” And tho’ in the same place and elsewhere^c, he observes, that the prescience of God does not necessitate or force men to do this, or not to do that, but notwithstanding it, the will of man is preserved free in all his actions; the same we also say, and to this we readily assent.

^a *Vid.* Rivet. Critic. Sacr. l. 4. c. 5. p. 374. & Voss. Hist. Pelag. l. 1. c. 9. p. 12.

^b Comment. in Jer. Tom. 5. p. 162. C.

^c Comment. in Ezek. Tom. 5. p. 177. E. Et in Eccl. Tom. 7. p. 35. F.



C H A P. II.

Of REDEMPTION.

DOCTOR *Whitby* says^t, That the confirmation of the doctrine of universal redemption, from the suffrage of all antiquity, is sufficiently done by *Vossius*, in his *Historia Pelagiana*, where he lays down these two positions, 1. That *the sense of the antient church was, that God wills the conversion and salvation of all.* 2. That *it was the judgment of the antient church, that Christ had provided an universal remedy for the universal fault of men, by paying a ransom of infinite value, lest any one should perish through the defect of it.* He further observes, that this is more copiously done by Mr. *Dally* (he means Monsieur *Daille*) by producing the testimonies of the *Antients* from the *first* to the *twelfth* century, and concluding thus, *Certainly I don't find one in the first eight ages of Christianity that has said absolutely, and in terms, as is commonly said, that Christ died only for the elect.*

^t Discourse, &c. p. 193. Ed. 2. 195. Postscript, p. 566. Ed. 2. 543.

Here

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Here the Doctor rests, and would have his readers trust to, and depend upon the conclusions and assertions of these two men. *Vossius's Pelagian History* must be allowed to be a very considerable performance, and is the fund and magazine of antiquity for the *Arminians*. Dr. *Twisse* intended an answer to it, and in one of his books says^u, he had entered upon it, but death, I suppose, prevented his design; at least it never was published; such a work, by so learned a hand, might have been of great service. But why should we trust to *Vossius's* account of the judgment of the antient church in this point, since Dr. *Whitby* himself would not trust him in another? *viz.* Original sin, though he was so very positive as to say, *The catholick church always so judged*; and the Doctor tells us^v, that "upon an impartial search he found that all the passages he had collected were impertinent, or at least insufficient to prove the point." This gives no encouragement to depend on him. And inasmuch as the several passages cited by *Vossius* are also, with many others, produced by Monsieur *Daille*, I shall only attend to the latter, and to those only of the *first four* centuries; and though he observes, that in these and the *four* follow-

^u Riches of God's Grace against *Hord.* par. 1. p. 83.

^v Preface to Discourse, &c. p. 4. Ed. 2. p. 2.

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ing ages, none ever said *absolutely*, and in *express terms*, that Christ died only for the elect; yet it does not follow, but that some might say it, in other terms and words equivalent, of the same signification, and which amounted to the same sense. It must be owned, that Monsieur *Daille* has collected a large number of testimonies indeed; but when it is consider'd, that multitudes of them are only expressed in Scripture language, and so capable of the same sense the scriptures are; others regard men of all sorts, ranks, and degrees; others *Jews* and *Gentiles*; others the sufficiency of Christ's death for all; and others, some general benefit by it, as the resurrection of the dead, their number will be greatly reduced, and very few left to be of any service to the cause for which they are brought; besides, it will be made to appear in the following *Numbers*, that the *Antients* often describe the persons for whom Christ died by such characters as cannot agree with all men.



N U M B.

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NUMB. I.

CLEMENS ROMANUS.

A. D. 69.

Clement, as he believed there was a certain number of elect persons, which has been proved in the preceding chapter, so he plainly intimates, that these are the persons for whom Christ shed his blood; for having observed, that all *the elect of God* are made perfect in love, he adds^x, “without love nothing is well pleasing to God; in love the Lord assumed *us* to himself; *because of the love* which Christ our Lord hath *towards us*, *το αμα αυτε εδωκεν υπερ ημων*, he hath given his blood for us, his flesh for our flesh, and his soul for our souls.” The sense of which is manifestly this, that the persons for whose sake Christ assumed human nature, and shed his precious blood, are the elect of God, and such who have a special and peculiar share in the love of Christ. And besides his saying^y, that the blood of Christ was given, *υπερ ημων*, for us, he restrains redemption to them that have faith and hope in God; for speaking^z of the spies that came into *Rahab’s* house, ordering her to hang out a scar-

^x Ep. ad Corinth. p. 112.

^y Ib. p. 52, 54.

^z Ib. p. 30.

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let thread, thereby, says he, "Making it

manifest, *οτι δις τε αμαλως κυρις λυτρωσις εσται
πασι τοις πιστευουσιν η ελπιζουσιν επι τον Θεον,*
*that through the blood of the Lord there should
be redemption for all those that believe and hope
in God."* Monsieur Daille ^a has cited a pas-

sage from this writer in favour of general
redemption, which is this, "Let us, says
Clement ^b, look to the blood of Christ, and
see how precious his blood is to God, which
being shed for our salvation, *παντι τω κοσ-*

*μω μελανοιας χαριν υπενεγκεν, bath brought
the grace of repentance to all the world."*

But his meaning is evidently this, that the
blood of Christ shed for the salvation of sin-
ners has laid a foundation for the preaching
of the doctrine of repentance in all ages of
the world; for he goes on to instance in the
preaching of *Noah* to the old world; of *Jo-*
nah to the *Ninevites*; and in God's decla-
rations of his regard to repenting sinners in
the times of *Isaiab* and *Ezekiel*, which he
closes with this observation, "*παντας εν τας
αγαπας αυτου βυλομενος μελανοιας μεταχειν,*
*God therefore willing that his beloved ones
should partake of repentance."* In which he
suggests, that God's grand design in having
the doctrine of repentance preached in all
ages was, that those who were the objects

^a Apolog. p. 753.

^b 1 p. ad Corinth. p. 16.

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of his love might be brought unto it; which is so far from militating against, that it is a confirmation of the doctrine of special grace and redemption through the blood of Christ.

N U M B. II.

BARNABAS. A. D. 70.

B*arnabas* was a *Levite*, of the country of *Cyprus*^c, and a companion of the Apostle *Paul*; there's an epistle extant which goes under his name, and is thought to have been written after the destruction of the temple at *Jerusalem*, and about *A. D.* 70^d. in which he not only says^e, that "the Son of God being Lord, and who also shall judge the quick and the dead, *επαθεν ινα η πληγη αυτης ζωοποιηση ημας*, *suffered, that by his stripes he might quicken us*; that he could not suffer, *ει μη δια ημας*, *but for us*; and that he offered the vessel of the Spirit a sacrifice, *υπερ των ημετερων αμαρτιων*, *for our sins*; but also introduces ^f Christ thus speaking of his sufferings, "I see that I shall offer my flesh, *υπερ αμαρτιων της λαου της καινης*, *for the sins of the new people*;" meaning a special and pe-

^c Acts iv. 36.

^d Vid. Fabritii Bibl. Graec. l. 4. c. 5. p. 173.

^e Par. 1. § 6. p. 223. ^f 1b. p. 224.

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culiar people that should be taken out from among the *Gentiles* under the New Testament dispensation, called a *new people*, to distinguish them from God's antient people the *Jews*.

N U M B. III.

IGNATIUS. A. D. 110.

Ignatius never makes use of any general expressions when he speaks of the sufferings and death of Christ; but either says ^a, that he suffered, *ὑπερ ἡμῶν, δι' ἡμᾶς*, *for us*, that *we* might be saved; or *ὑπερ ἀμαρτιῶν ἡμῶν*, *for our sins*; and sometimes describes the persons he means, as when he says ^b, that "Jesus Christ died *for us*, *ὡς πιστευσάντες εἰς τὴν θάνατον αὐτοῦ, τοῦ ἀπο θανάτου ἐκφυγεῖν*, *that believing in his death, you may escape dying*." And in another place he says ⁱ, that "Jesus is *ἡ ζωὴ τῶν πιστῶν*, *the life of believers*." Monsieur *Daille* has not attempted to give us one instance for general redemption out of this writer, nor the former.

^a Ignat. Ep. ad Smyrn. p. 2, 5. ad Polycarp. p. 12. ad Ephes. p. 17. ad Rom. p. 59.

^b Ep. ad Trallef. p. 47.

ⁱ Ep. ad Roman. p. 59.

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N U M B. IV.

JUSTIN. A. D. 150.

Justin Martyr, in many places of his writings, limits the incarnation, sufferings, death, and sacrifice of Christ, and redemption by him, to certain persons whom he describes by repenting sinners, believers, &c. as when he says^k, that Christ "was born according to the will of God the Father, *υπερ των πισυντων ανθρωπων*, for men that believe;" that is, in order to procure salvation, and obtain eternal redemption for such persons, as he elsewhere explains it, saying^l, that he "became man of a virgin, according to the will of the Father, *υπερ σωτηριας των πισυντων ας*, for the salvation of them that believe in him." And in another place^m, having cited *Isa. xxxiii. 16. Bread shall be given him*, he observes, "That this is a prophecy concerning that bread which our Christ hath delivered to us in commemoration of his being embodied, *δια της πισυντας εις ας*, δι' ες ης παθελος γεγρε, for the sake of them that believe in him, for whom also he became subject to sufferings." And elsewhere he saysⁿ, that "the offering of

^k Apolog. pro Christian. 1. p. 45.

^l Ib. 2. p. 96.

^m Dialog. cum Tryph. p. 296, 297.

ⁿ Dialog. cum Tryph. p. 259, 260.

fine

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fine flower for the leper was a figure of the bread of the *eucharist* which Jesus Christ our Lord hath delivered unto us to do in commemoration of his sufferings; which he endured, *υπερ των καθαρευμενων τας ψυχας απο πασης πνευματικης ανθρωπων*, *for those men whose souls are purified from all iniquity;*" and this he supposed was done by the blood of Christ; for more than once explaining that text in *Gen. xlix. 11. He washed his garments in wine, and his clothes in the blood of grapes*, he says^a, it "foretold, and manifestly declared the sufferings which Christ should endure, *δι' αιματος καθαυρον τας πνευοντας αυτω*, *purifying by his blood them that believe in him.*" These he often intimates, share the benefits of Christ's blood, sufferings and death; "as, says he^p, the blood of the pas-sover saved them that were in *Egypt*, so the blood of Christ, *τας πνευοντας ρυσεται εκ θανατου*, *delivers from death those that believe.* In like manner he asserts^q, that Christ was an offering or sacrifice, *υπερ παντων μετανοειν βελουμενων αμαρτωλων*, *for all sinners that are willing to repent.*" Yea^r, that *απαλλαγην δε τς θανατου τοις μεταγινωσκουσιν απο των φαυλων η πνευουσιν αυτω εγγαζεται*, he has

^a Pro Christian. Apolog. 2. p. 74. Dialog. cum Tryph. p. 273.

^p Dialog. cum Tryph. p. 338.

^q Ib. p. 259.

^r Ib. p. 327.

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wrought out deliverance from death for those *that repent of their evils, and believe in him.*" Now had *Justin* been of opinion, that Christ died for every individual of mankind, would he have used such limitations and restrictions when treating of the extent of his sufferings and death? Monsieur *Daille* indeed cites ^f some passages from him as favouring the doctrine of universal redemption; but his *first* instance only proves, that Christ was born and crucified, *ὑπερ τῆς γενεῆς τῶν ἀνθρώπων*, for the generation of men, or for mankind; but not that he was born and crucified for every individual of mankind. *Justin's* sense in other places is clear, and his meaning is, that Christ died for some of all sorts of men; as when speaking of the scarlet thread that *Rahab* the harlot was directed to bind to her window, he says ^t, it was "a symbol of the blood of Christ, by which are saved the fornicators of old, and unrighteous persons, *ἐκ πάντων τῶν ἐθνῶν*, out of all nations, receiving forgiveness of sins, and sinning no more." And in another place he thus expresses himself ^u, "as *Jacob* served *Laban* for the cattle that were spotted, and of various forms, so Christ served even to the cross, *ὑπερ τῶν ἐκ*

^f Page 754, 755.

^t Dialog. cum Tryph. p. 338.

^u Ib. p. 364.

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παντος γένους ποικιλων κ' πολυειδων ανθρωπων,
for men of every kind, of many and various
shapes, procuring 'em by his blood and the
 mystery of the cross. Monsieur *Daille's* *se-*
cond instance only declares that kind and
 tender manner in which God sent his Son
 into the world. His *third* sets forth *Justin's*
 sentiments concerning the Heathens, which
 will be consider'd in a proper place. And
 his *fourth* and last only shews, that it is
 the will of God that all should be saved,
 meaning, that all men shall be raised from
 the dead, against those that deny the do-
 ctrine of the resurrection; or that it is the
 will of God that some of all sorts should be
 saved, referring to the Apostle's words and
 sense in 1 *Tim.* ii. 4.

N U M B. V.

Ecclesia SMYRNENSIS.
 A. D. 169.

THE church at *Smyrna* wrote a letter to
 the churches in *Pontus*, and to the
 church at *Philmelium*, as is thought, about
 the year 169. giving an account of the suf-
 ferings of some martyrs, and particularly of
Polycarp, their former bishop; in which
 they take notice of the stupidity of some
 persons, who used their interest to prevent
 the

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the Christians having the dead body of *Poly-carp* given them; lest leaving their crucified Christ, they should begin to worship him, being ignorant, say they ^x, that we can never leave that Christ, *τον υπερ της τε παντος κοσμου των σωζομενων σωτηριας παθοντα*, who suffered for the salvation of the whole world of them that are saved, nor worship any other."

This passage Monsieur *Daille*^y thinks makes nothing to the purpose, since it does not deny that Christ died for others besides those who are really saved. But surely if these pious Christians had believed that Christ died for all men, for them that are saved, and for them that are not saved, they would never have expressed themselves in this restrictive manner; but would have chose to have carried the extent of Christ's sufferings and death to the utmost, when they were declaring their great regard for him, and the great benefit of salvation men receive by him. Besides, these words manifestly show, in what sense this very antient church understood those universal phrases, *the world*, *the whole world*, and *all men*, in scripture, for whom Christ is said to give himself and die, and for whose sins he is said to be a propitiation; that these design a certain number of men that are and will be saved. As

^x Epist. Eccl. Smyrn. apud Euseb. Eccl. Hist. l. 4. c. 15. p. 134.

^y Pag. 945.

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to the version of *Ruffinus*, urged by this author, rendering the passage thus, *Who endured death for the salvation of the whole world*, it is not worthy of regard, since it is an imperfect one, omitting the words, *τὰν σωζομένων*. And here I chuse to take notice of a citation made by Monsieur *Daille*^a, and after him by Dr. *Whitby*^a, out of an epistle of *Polycarp*, bishop of this church, at *Smyrna*, said to be written *A. D.* 107. to the *Philippians*, in which he thus speaks concerning Christ, “who, says he, will come to judge the quick and the dead, *καὶ τὸ αἷμα ἐκλήτησιν ὁ Θεὸς ἀπὸ τῶν ἀπειθευτῶν αὐτοῦ*, whose blood God will require of them that believed not in him; from whence they conclude, that according to this antient venerable bishop, Christ died for them that perish as well as for those that are saved. It is something strange, that Monsieur *Daille* should cite a passage out of an epistle, the genuineness of which he himself^b has called in question; and should it appear to be genuine, as it is thought to be by many learned men, it will be of no service to him, or to the Dr. or to the cause they espoused, since God may be said to require, as he certainly will require the blood of Christ of the unbelie-

^a Pag. 754.

^a Postscript to the Discourse on the five points, p. 567. Ed. 2. 544.

^b Vid. Fabricii Bibl. Graec. l. 5. c. 1. § 14. p. 43.

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ving *Jews* who shed it ; and indeed of them only who said, *his blood be on us and on our children*, without supposing that his blood was shed for them ; yea, on the contrary it appears, that his blood was not shed for them, both from their final unbelief, and from its being required of them. And of as little service are his citations^c from *Minutius Felix*, *Athenagoras*, *Tatian*, and *Theophilus of Antioch*, since they only express the patience, goodness, power, and wisdom of God in creation and providence, and his great regard to repenting sinners, but not a syllable of Christ's dying for men, much less for every individual of mankind.

NUMB. VI.

IRENÆUS, A.D. 180.

I*renæus*, when speaking of the incarnation and passion of Christ, and of redemption by his blood, frequently restrains them to certain persons of such and such characters, which evidently shews, that he did not think that these belong to all the individuals of mankind in common. Thus treating of the coming of Christ, and of the end

^c Pag. 756, 757, 758.

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of his coming into the world, he says ^d, that “ he came to save *all by himself*, omnes inquam, qui per eum renascuntur in Deum, *all, I say, who through him are born again unto God*, infants and little ones, and children and young men, and old men.” And in another place ^e, taking notice of God’s suffering *Jonah* to be swallowed up by a Whale, and of his after deliverance. “ So, says he, God from the beginning suffered man to be swallowed up by the great Whale, who was the author of the transgression; not that being swallowed up he should wholly perish, but providing and preparing a plan of salvation which is effected by the word, through the sign of *Jonah*, his qui eandem cum *Jona* de Deo sententiam habuerunt, *for them who have the same sentiments concerning God with Jonah*, and have confessed and said, I am the Lord’s servant, I worship the Lord God of heaven, who made the sea and the dry land; that man enjoying the unhop’d for salvation from God might rise from the dead and glorify him.” And elsewhere proving, that the Father of Christ is the same that was spoken of by the prophets; and that when Christ came, he acknowledged no other but him, who was declared from the beginning. He adds ^f, A

^d Adv. Haeref. l. 2. c. 39. p. 191.

^e Ib. l. 3. c. 22. p. 289.

^f Ib. l. 4. c. 24. p. 342.

quo

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quo libertatem detulit his qui legitime et prono animo, et toto corde deserviant ei, *from whom he brought deliverance to them who serve him truly, with a ready mind, and with all their hearts*; but to the despisers of him, and such who are *not subject to God*, sempiternam attulit perditionem abscindens eos a vita, *he hath brought everlasting destruction, cutting them off from life.*"

So far was he from thinking that Christ died to redeem all mankind, that he expressly says, That the death of Christ is the damnation of some; his words are these: "As they (the *Israelites*) through the blindness of the *Egyptians*, so we, through the blindness of the *Jews*, receive salvation; siquidem mors Domini, eorum quidem qui cruci eum fixerunt et non crediderunt ejus adventum, damnatio est, *seeing the death of the Lord is indeed the damnation of them that crucified him, and did not believe his coming*; but the salvation of them *that believe in him.*" And in another place^b, where he makes *Jacob* a type of Christ, and *Rachel* of the Church, he confines the obedience and sufferings of Christ to his church: 'All things, says he, he did for the younger, *Rachel, who had good eyes*, quae praefigurabat ecclesiam, propter quam sustinuit Christus, *who prefigured the church, for*

^a Ib. c. 47. p. 388.

^b Ib. c. 38. p. 376.

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whom Christ endured," i. e. sufferings and death. And a little after he has these words;

"Christ came not for the sake of them only who believed in him, in the times of *Tiberius Caesar*; nor did the Father provide for those men only who now are, but for all men entirely, qui ab initio secundum virtutem suam in sua generatione, et timuerunt et dilexerunt Deum, et iuste et pie conversati sunt erga proximos, et concupierunt videre Christum et audire vocem ejus, *who from the beginning, according to their virtue or ability, have feared and loved God in their generation, and have righteously and piously conversed with their neighbours, and have desired to see Christ and bear his voice.*"

The passages cited from this writer, by *M. Daille*^d, for general redemption, have not one word about it, and, at most, only prove, that man is endued with free will, which, in some sense, is not denied; and that man, and not God, is the cause of his own imperfection, blindness and destruction, which is readily agreed to.

The citations made by the same author^e, out of *Clemens Alexandrinus*, do, indeed, express, in very general terms, the care of God and Christ over mankind, and their great regard unto, and desire after their salvation;

^c Ib. c. 39. p. 377.

^d Pag. 759.

^e Ib. p. 760, 761, 762, 763, 764.

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and also assert our Lord to be the Saviour of all men, and seem to carry the point further than what is in controversy, even to the salvation of all; which, if it could once be established, we should readily come into the notion of general redemption; though in all these large expressions, *Clement* seems only to refer to the texts in *Jude* ver. 3. *1 Tim.* ii. 4. and iv. 10. in the first of which, the Apostle speaks of the *common salvation*, all the saved ones share alike; in the next, of the will of God, that some of *all* sorts should be saved; and in the last, of God, as the preserver of all men, in a way of common, and particularly of believers, in a way of special providence: and after all, *Clement* ^f distinguishes between Christ's being a Saviour of some, and a Lord of others; for he says, that he is, τῶν πεπιστευκότων σωτήρ, τῶν δὲ ἀπειθοσάντων κύριος, *the Saviour of them that believe; but the Lord of them that believe not.*" And in one place ^g he has these words; "Wherefore he (Christ) is introduced in the gospel weary, who was weary for us, and promising to give his life a ransom, ἀντὶ πολλῶν, *in the room of many.*

^f Strom. l. 7. p. 703.

^g Paedagog. l. i. c. 9. p. 126.

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N U M B. VII.

TERTULLIAN. A. D. 200.

*T*ertullian is a writer, it must be owned, who expresses himself in somewhat general terms, when he speaks of the incarnation, death and sacrifice of Christ, which yet are capable of being understood in a sense agreeable to the doctrine of particular redemption; as when he says, ^b That “we who believe that God was here on earth, and took upon him the humility of an *human habit*, *ex causa humanae salutis*, *for the sake of man's salvation*, are far from their opinion, who think that God takes no care of any thing;” which may be truly said, without supposing that Christ assumed human nature, for the sake of the salvation of every individual of mankind: so when he says, in another place ⁱ, That Christ “ought to be made *a sacrifice*, *pro omnibus gentibus*, *for all nations*; his meaning may be, that it was necessary that he should be a propitiation, not for the *Jews* only, but for the *Gentiles* also; and elsewhere having observed that the *Marcionites* concluded from the words of God to *Moses*, in *Exod. xxxii. 10.* that *Moses* was better

^b Tertullian. adv. Marcion. l. 2. c. 16. p. 465.

ⁱ lb. adv. Judaeos, c. 13. p. 226.

than

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than his God : he thus addresseſſes them ^k ;
 “ You are alſo to be pitied, with the people, who do not acknowledge Chriſt figured in the perſon of *Mofes*, the advocate with the Father, and the *offerer up of his own ſoul*, *pro populi ſalute*, *for the ſalvation of the people* ” ; by which people may very well be underſtood, the ſpecial and peculiar people of God’s elect, of whom the people of *Iſrael* was a type and figure. Beſides, in ſome places, *Tertullian* manifeſtly reſtrains the death of Chriſt, and the benefits of it to ſome perſons only, to the church, and to believers. Thus having cited *Deut. xxxiii. 17. His glory is like the firſtling of his bullock ; and his horns are like the horns of unicorns ; with them he ſhall push the people together to the ends of the earth*, gives ^l this interpretation of the words, “ not the *Rhinoceros*, which has but one horn, is intended ; nor the *Minotaurus*, which has two horns ; but Chriſt is ſignified hereby : a bullock is he called, becauſe of *both his diſpoſitions*, *aliis ferus ut Judex*, *aliis manſuetus ut ſalvator*, *to ſome fierce as a judge, to others mild as a Saviour*, whoſe horns would be the extremities of the croſs.—Moreover, by this virtue of the croſs, and being horned in this manner, *nunc ventilat per ſi-*

^k Adv. Marcion. l. 2. c. 26. p. 474.

^l Ib. l. 3. c. 18. p. 192, 193.

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dem, he now pushes all the nations, *by faith*, taking them up from earth to heaven, and by the judgment, will then push them, casting them down from heaven to earth." And a little after, in the same place, speaking of the brazen serpent, he says, That "it designed the vertue and efficacy of our Lord's cross, by which the serpent, the Devil, was made publick, and to every one that is hurt by the *spiritual serpents*, intuenti tamen et credenti in eam, *only looking upon it, and believing in it*, healing of the bites of sin and salvation are immediately pronounced." And so, as he observes in another place^m, quod perierat olim per lignum in Adam, id restitueretur per lignum Christi, *what was of old lost through the tree in Adam, that is restored through the tree of Christ.*" Again, he observesⁿ, that the Apostle says, That we are *reconciled in his body through death*, on which he thus descants; "Yea, in that body in which he could die through the flesh, he died, not through *the church*, plane propter ecclesiam; *but verily for the church*, by changing body *for* body, and that which is fleshly for that which is spiritual." M. Daille^o has produced a passage or two from this writer, in favour of the universal extent of Christ's death and

^m Adv. Judaeos, c. 13. p. 226.

ⁿ Adv. Marcion. l. 5. c. 19. p. 613.

^o pag. 765.

redemption

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redemption, in which not one word is mentioned concerning either of them; and only declare, That man was not originally made to die, that God is not negligent of man's salvation, that he desires his restoration to life, willing rather the repentance than the death of a sinner; which, as they do not militate against the doctrine of particular, so cannot serve to establish that of general redemption.

Two Testimonies from *Hippolitus*, bishop of *Portua*, a disciple of *Clement* of *Alexandria*, and a martyr, who is said to flourish about *A. D.* 220. are next cited^p at second hand: the first of which is, that "the God of the universe became man for this purpose; That by suffering in passible flesh, our whole kind, which was sold unto death, might be redeemed;" *i. e.* from death, a corporal death; the general resurrection from the dead being thought to be the fruit of Christ's sufferings and death. The other is, That the Son of God, "through flesh, naturally weak of himself, wrought out the salvation of the whole;" which may be understood of the salvation of the whole body of Christ, the church, or of every one of his people, his sheep, his children, and his chosen, and not of every individual of mankind; since all are

^p Ibid. p. 765.

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not saved, as they undoubtedly would be, if Christ had wrought out the salvation of all.

NUMB. VIII.

ORIGENES ALEXANDRINUS.

A. D. 230.

Origen is represented * as holding, that Christ suffered and died for the salvation of all rational creatures; in heaven and in earth; Devils as well as men; and that all in the issue will be saved; and there are passages † in his writings which favour this notion. Could our *Universalists* give into, and prove such an assertion, That all mankind will be saved, the controversy about general redemption would soon be at an end. It is no wonder that a writer, who had imbibed such a notion, should express himself in very general terms about the sufferings and death of Christ, and assert him to be the Saviour of all men, which is the substance of the citations out of him, by M. Daille ‡: Nevertheless, as it is very probable, he was not always of this mind; and it

* *Vid.* Hieron. ad Avitum, Tom. 2. p. 52.

† *Vid.* Comment. in Rom. 1. 5. fol. 179. B. et Comment. in Joannem. p. 38.

‡ Apol. p. 765, &c.

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is certain, that when this notion of his was not in view, he says many things which not only contradict that, but very much countenance the doctrine of particular redemption, as will appear from the following observations.

1. He expressly affirms, That the sufferings and death of Christ are of no use and service to some persons; and that the fruit and effect of them only belong to others, whom he describes; his words are these: "The sufferings of Christ, indeed, confer life on them that believe, but death on them that believe not: for though the *Gentiles* have salvation and justification by his cross, yet is it destruction and condemnation to the *Jews*; for so it is written in the gospel; *This child is born for the fall and rising again of many.*" And in another place; "if any would be saved, let him come to the house, says he, in which the blood of Christ is for a sign of redemption; for with them who said, *his blood be upon us and upon our children*, Christi sanguis in condemnationem est, *the blood of Christ is for condemnation*; for Jesus was *set for the fall and rising again of many*; and therefore to them that *speak against his sign*, efficitur sanguis ejus ad poenam, *his blood is for punishment*; but

^s In Lev. Homil. 3. fol. 57. D.

^t In Josua. Homil. 3. fol. 152, 153. L.

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to them that believe, for salvation." And elsewhere^u, mentioning these words, *the lamb of God which taketh away the sin of the world*, he adds, by way of explanation, "*ὁ παντὸς δὲ ἡ ἀμαρτία ὑπο τὸ αἷμα αἰγίου*, *the sin of all is not indeed taken away by the lamb, even of those who do not grieve, nor are afflicted until it be taken away.*"

2. Tho' he sometimes speaks of Christ's procuring salvation, redemption, and remission of sin, for all men, for the whole world, yet from other passages of his it appears, that he is to be understood of the sufficiency of the price of Christ's blood to procure these things for all men, which is not denied. In one place^v, taking notice of the legal sacrifices, he has these expressions: "Among all these there is one lamb which is able to take away the sins of the whole world; for such was *this sacrifice*, ut una sola sufficeret pro totius mundi salute, *That that alone was sufficient for the salvation of the whole world.*" And in another place he thus expresses himself^w, "Until the blood of Jesus was given, which was *so precious*, ut solus pro omnium redemptione sufficeret, *That it alone was sufficient for the redemption of all*; it was necessary, that they who were brought up in the law should every one for

^u Comment. in Joan. p. 146.

^v In Num. Homil. 24. fol. 138. C.

^w In Rom. 1. 2. fol. 148. B.

him-

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himself, in imitation of the future redemption, give his own blood," meaning the blood of circumcision. E

3. It may be further observed, that *Origen*, by the world, sometimes understands the church, for which, he frequently says, Christ suffered and died. The Apostle *Paul* says ^x, that *God was in Christ reconciling the world unto himself*; where, by the world, is not to be understood the whole world, that is, those who are in the whole world, as *Origen* in one place ^y observes; and in another place ^z having cited the same passage, adds, "The sin of which world Christ has took away, περι γαρ της κοσμου της εκκλησιας, for of the world of the church is this word written;" and immediately subjoins *John* i. 29. as to be understood in the same sense. And elsewhere ^a, in the same work, he not only mentions it as the sense of a certain expositor, that by the world is meant the church, which is the ornament and beauty of the world, and enquires whether it may be called so, and also light, but affirms it to be so, λεγεδω τοινυν η εκκλησια κοσμου, therefore, says he, let the church be called the world, because it is enlightened by the Saviour;" and cites several passages of scripture,

^x 2 Cor. v. 19.

^y Comment. in Gen. p. 17.

^z Comment. in Joan. p. 5.

^a Ib. p. 147.

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as *Matt. v. 14. John i. 29. 1 John ii. 2. 1 Tim. iv. 10.* to be interpreted in the same way. And it is easy to observe, that *Origen* often speaks of Christ's suffering and dying for the church: In one place ^b speaking of Christ and the church as bridegroom and bride, he says, "first the bride prays, and immediately, in the midst of her prayers she is heard, she sees the bridegroom present, she sees the virgins joined in company with him. Moreover, the bridegroom answers her, and *after his words*, *Dum ille pro ejus patitur salute, while he suffers for her salvation*, the companions answer, until the bridegroom is in bed, and rises from suffering, they will make some ornaments for the bride." And in the same work ^c on these words, *Arise my fair one*, he thus comments, "Why does he say, arise? Why hasten? *I have sustained for thee the rage of tempests; I have received the floods which were due to thee; my soul is made sorrowful unto death for thee.*" In another place he says ^d, "The church of Christ is strengthened by the grace of him who was crucified for her." And elsewhere ^e we call the fat, *i. e.* of the sacrifices, the life of Christ, which is the church of his friends, pro qui-

^b In Cantic. Homil. 1. apud Hieron. Tom. 3. fol. 57. G.

^c Ib. Homil. 2. fol. 61 B.

^d In Gen. Homil. 3. fol. 8. E.

^e In Lev. Homil. 5. fol. 67. A.

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bus animam suam posuit, *for whom he laid down his life.*" Again^f, he has delivered him for all, not only for the saints, not only for the great ones, but the Father delivered his own Son for them who are altogether the *least in the church*".

4. Origen sometimes calls the world for whom Christ died *the believing world*, and the *people of believers*, and describes those for whom he suffered by such distinguishing characters; his words in one place are these^g, "If any one is ashamed of the cross of Christ he is ashamed of that œconomy by which these (powers) are triumph'd over; for he that knows and believes these things ought to glory in the cross of our Lord Jesus Christ, by which Christ *σταυρωμενῶ τῷ κοσμῷ τῷ πιστευόντι*, *crucified for the world that believes*, the principalities are made a show of and triumph'd over." And in another place^h, "because he (Christ) took upon him the sins, *τὰ λαὸν τῶν πιστευόντων εἰς αὐτόν*, *of the people of those that believe in him* he often says, what he does in *Psal. xxii. 1. and lxix. 5.*" And elsewhereⁱ, speaking of Christ, he says, "This is the live goat sent into the wilderness; and this is the goat which is offered to the Lord a sacrifice to

^f In Rom. i. 7. fol. 193. A.

^g In Matt. p. 283.

^h In Joan. p. 73.

ⁱ In Lev. Homil. 10. fol. 82. D.

expiate

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expiate sin, and he hath made a true *propitiation in himself*, *credentibus populis, for the believing people.*" Again ^k, "The Son of God is come, and hath given himself a ransom; that is, he hath delivered himself for enemies, and for them that thirst, he hath *shed his blood*; et haec est *credentibus facta redemptio, and this becomes redemption to them that believe.*" He interprets that text ^l in *Matt. xx. 28.* *And to give his life a ransom for many*, thus, *αντι πολλων των πισευσαντων εις αυτον, for the many that believed on him.*" He adds indeed, "And by way of *by hypothesis*, if all believe in him he gave his life a ransom for all." To which may be added the following passage, "The true purification was not before, but in the passover, when Jesus died, *υπερ των αγνιζομενων, for them that are purified*, as the lamb of God, and took away the sin of the world ^m. Monsieur Daille ⁿ next cites a passage as from *Gregory of Neocaesarea*, a hearer of *Origen*, but the Work from whence it is taken is judged by learned Men to be none of his ^o; and this writer himself seems to question it, since he adds, "Or whoever is the author

^k In Rom. l. 3. fol. 155. F.

^l Comment. in Matt. p. 422.

^m In Joan. p. 372.

ⁿ Apolog. p. 768.

^o Vid. Rivet. Crit. Sacr. l. 2. c. 16. p. 220. Fabricii Bibl. Gr. l. 5. c. 1. § 28. p. 252.

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of the *anathema's* which are carried about under his name." And besides, this testimony only shews, that Christ is the *Saviour of the world*, and *the light of the world*, which no body denies, for they are the express words of the scripture ; but the question is, in what sense these phrases are to be understood.

N U M B. IX.

C Y P R I A N. A. D. 250.

Cyprian, in many places of his writings, very expressly limits Christ's sufferings and death to certain persons described by him ; as when he says^a, " Though we are many shepherds yet we feed but one flock, and ought to gather together *and cherish*, oves universas quas Christus sanguine suo et passione quæsit, *all the sheep which Christ hath sought up by his blood and sufferings* ; nor should we suffer our supplicant and grieving brethren to be cruelly despised and trodden down by the proud presumption of some persons." And in another place he asks^b, " What can be a greater sin ? or, What a fouler spot, than to stand against Christ, than to scatter *his church*, quam ille

^a Ep. 67. p. 164.

^b Ep. 72. p. 180.

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sanguine suo preparavit et condidit, which he has prepared and obtained by his own blood?" And elsewhere he says^c, "*Christ is the bread of life, et panis hic omnium non est, sed noster est, and this bread does not belong to all, but is ours; and as we say, our Father, because he is the Father of them that understand and believe, so we call Christ our bread, qui corpus contigimus, who have touched his body;*" in which words all but believers are excluded from having any share in Christ, the bread of life. And having in another place^d mentioned *Ezek. ix. 4.* where a mark is ordered to be *set upon the foreheads of the men that sigh and cry for the abominations of Jerusalem*, he makes this observation; "*This sign belongs to the passion and blood of Christ, et quisquis in hoc signo invenitur, and whosoever is found with this sign shall be preserved safe and whole; which is approved by the testimony of God, saying, And the blood shall be for a sign upon the houses where you are, &c.* What preceded in type before the lamb was slain is fulfilled in Christ, the truth following after; as there *Egypt* being smitten, the *Jewish* people could not escape but by the blood and token of the lamb, so when the world shall begin to be *wasted and smitten*, quisquis in sanguine et

^c De Oratione Dominica, p. 268.

^d Ad Demetrianum, p. 283.

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figno Christi inventus fuerit, solus evadet, *Whosoever shall be found in the blood, and with the mark of Christ, shall only escape.*"

From whence it is evident, that *Cyprian* did not think that every individual of mankind is interested in the blood and death of Christ.

And a little after, in the same epistle^e, speaking of immortality, he has these words,

"This grace Christ imparts, this gift of his mercy he gives, by subduing death through the victory of *the cross*; redimendo creden-

tem pretio sanguinis sui, *by redeeming the believer with the price of his blood*; by reconciling man to God the Father, and by

quickning the dead with the heavenly regeneration." And in one of his tracts^f, animating the saints against the fears of death,

he says, "Let him be afraid to die, *Qui non Christi cruce et passione censetur, Who*

is not reckoned to have any part in the cross and sufferings of Christ; let him be afraid to die who will pass from this death to a second death."

And a little after^g, "We who live in hope, and believe in God, and trust, Christum passum esse pro nobis, *that Christ has suffered for us*, and rose again,

abiding in him, and rising again by him, and in him, why should we be unwilling to depart hence out of this world? or, Why

^e Pag. 284.

^f De mortalitate, p. 298.

^g Pag. 299.

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should we mourn over, and grieve for our departing friends, as if they were lost?" And in another place^h, giving an account of our Lord's behaviour before *Pilate*, makes this remark, "This is he, who when he held his peace in his passion, will not be silent afterwards in his vengeance: *This is our God*, id est, non omnium, sed fidelium et credentium Deus, *that is, not the God of all, but of the faithful and believers.*" To all which may be added another passage of his, which runs thusⁱ, "Writing to the seven churches, and intimating to each of them their sins and transgressions, he said *repent; to whom? but to them*, quos pretio magno sui sanguinis redemerat, *whom he had redeemed with the great price of his blood.*" This last passage is indeed taken out of an epistle which *Erasmus* thought was not *Cyprian's*, but *Cornelius's*, Bishop of *Rome*; however, he afterwards judges it to be a learned Piece, and not unworthy of *Cyprian*; *Gravius*, and *Pamelius* affirm it to be his^k; and if it was *Cornelius's*, the citation may be properly enough made here, since he was cotemporary with *Cyprian*. The passages cited by Monsieur *Daille*^l from this writer, as being on the side of universal redemption, only

^h De bono patientiae, p. 319.

ⁱ In Epist. ad Novatianum, p. 436, 437.

^k Vid. Rivet. Crit. Sacr. l. 2. c. 15. p. 212.

^l Pag. 768, 769, 770.

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set forth either the great encouragement given by God to penitent sinners, or that Christ came to be the *Saviour of mankind*, to be given unto *men*, and that he came for the sake of *all*; which *Cyprian* explains in the very same passage ^m, of all sorts of men, learned and unlearned, of every age and sex; as in another of them, by a simile taken from the general and equal diffusion of the sun's light, he shews ⁿ, that Christ, the sun and true day, equally gives the *light of eternal life*, in *sua ecclesia*, *in his own church*; and that the *Israelites* had an equal measure of the manna without any difference of age or sex; so the heavenly grace is equally divided to all without any difference of sex or years, and without respect of persons; and the gift of *spiritual grace poured forth*, super omnem Dei populum, *upon all the people of God*.

Some Testimonies are next produced by Monsieur *Daille* ^o out of *Novatian*, *Methodius* and *Arnobius*: The *first* of these writers, in one of the passages cited, signifies that there is hope of salvation for men in Christ, which is not at all against us; for hope is not taken away, but established upon better grounds by the doctrine of particular, than by that of general redemption; since according to the latter, all men are in-

^m De Oratione dominica, p. 270.

ⁿ Ep. 76. p. 212.

^o Pag. 770, 771.

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deed redeemed by Christ, but it was possible that none might be saved by him ; whereas the former secures the certain salvation of all the redeemed ones : and in the other of them he suggests, that the anger, hatred, and threatnings of God, are for the good of men, and in order to move upon them, and bring them to that which is right and good ; but not a word does he say concerning the death of Christ, and redemption by it. The *second* of these authors referr'd to, explains the text in *Rom. ix. 21. One vessel to honour, and another to dishonour*, thus, " Not that God makes some good and others evil, but that is to be understood of the power God has of doing what he will." Nor do we say that God makes any man evil, but that man made himself so ; though we think none are good but whom God makes good. This writer indeed suggests, that it is the will of God that all men should be good, virtuous and faithful, which is true of his approving, but not of his determining will ; and also intimates, that all the good things of God are common to all, which in some sense holds good of the common bounties of providence, but not of the riches of grace. The *third* proposes a *Pagan* objection formed thus, " If Christ came to be the Saviour of mankind, why does he not, with equal bounty, deliver all alike ? This objection supposes, that according to the Christian scheme,

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scheme, all men were not delivered or redeemed by Christ. *Arnobius* answers to it, not by asserting a deliverance or redemption of every individual of mankind, but by putting another question thus, "Does not he equally deliver, who equally calls all?" In which he argues indeed, from the extent of the call to the extent of the deliverance; but then the call he speaks of seems to be not of every individual Person, but of some of all sorts; a grant from Christ of coming to him to some of *all sorts*; *sublimibus, infimis, servis, foeminis, pueris, high and low, servants, women, and children*, which are his own words^p; and consequently the deliverance he argues from hence must be only of some of all sorts; which is what we contend for.

N U M B. X.

LACTANTIUS. A.D. 320.

*L*Ucius *Coelius* was called *Firmianus* from his country, *Firmium* in *Italy*, and *Lactantius* from his smooth and milky way of speaking; he was an auditor of *Arnobius*, and preceptor to *Crispus*, son of *Constantine* the Great, who died A. D. 326. He wrote

^p *Arnobius*, adv. Gentes, l. 2. p. 109,

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seven books of Divine Institutions, besides some other treatises, in which he says some things which limit the sufferings and death of Christ, and the benefits thereof, to certain persons; thus speaking of Christ he says¹, "Which as he knew what would be, so he would ever and anon say, oportere se pati atque interfici pro salute multorum, *that he ought to suffer and be slain for the salvation of many;*" and if for the salvation of many, then not of all. And in another place says he², "The *Jews* use the old Testament, we the new, but yet they are not different; for the new is the fulfilling of the Old, and in both the same Testator is *Christ*; qui pro nobis morte suscepta nos haeredes regni aeterni fecit, *who having suffered death for us hath made us heirs of the everlasting kingdom*, having abdicated, and disinherited the people of the *Jews*." From whence 'tis plain, that this writer thought that all those for whom Christ died are made heirs of everlasting glory: But all men are not made heirs; whence it must follow, that he did not die for all men; tho' *Lactantius* by *us* means the *Gentiles* in opposition to the *Jews*, yet not all the *Gentiles*, but only some of them, who are called by the grace of God from among 'em; as appears from a passage of his

¹ Lactant. Divin. Institut. l. 4. c. 18. p. 319.

² Ib. c. 20. p. 327.

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a little after in the same *chapter*[†], where having mentioned the new covenant made with the house of *Judab* and *Israel*, he observes, that “the house of *Judab* and *Israel* truly don’t signify the *Jews*, whom he has cast off, *but us*, qui ab eo convocati ex gentibus, *who are called by him* (Christ) *from among the Gentiles*, who succeed in their room in the adoption, and are called the children of the *Jews*.” And elsewhere[‡], speaking of the crucifixion of Christ, he says; “He stretched out his hands in his passion and measured the world, that he might at that very time shew, that *from the rising of the sun to the setting of it*, magnum populum ex omnibus linguis et tribubus congregatum, *a large people gathered out of all languages and tribes*, should come under his wings, and receive the most great and sublime sign in their foreheads.” And a little after in the same place, having taken notice of the passover lamb, and the sprinkling of its blood upon the door post, whereby the *Israelites* were safe when the *Egyptians* were destroyed, he observes, that “This was a figure of things to come; for Christ is a lamb white, without spot, *i. e.* innocent, just, and holy, who being sacrificed by the same *Jews*, saluti est omnibus qui signum

[†] Pag. 328.

[‡] Ib. c. 26. p. 344.

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1 *minis, id est crucis, qua sanguinem sudie*
a fronte conscripserunt, *is for salvation*
"who have written in their forehead the
the blood, i. e. of the cross, on which he
is blood." Monsieur Daille^u claims
writer on his side of the question, and
uces several passages out of him on the
lf of the general scheme; and true it
t Laëtantius says^w, that "the most
abundant and full fountain of God is open
to all, and the heavenly light arises to all;
but then *he adds*, quicunque oculos habent,
who have eyes to see;" but every individual
of mankind has not eyes to see the well of
living water the Gospel points out, or that
heavenly light which breaks forth through
it. He also says^x, that "because God is
gracious and merciful, erga suos, towards
his own (i. e. whom he has loved and cho-
sen for himself) he sent him (his Son) to
them whom he had hated (*i. e. the Gentiles*
who by his neglect of them in former ages
seemed to be the objects of his hatred) lest
he should for ever shut up the way of salva-
tion to them; but would give them free liberty
of following God, that they might obtain
the reward of life, *if they would follow him;*
quod plurimi eorum faciunt atque fecerunt,
which very many of them do and have done."

^u Pag. 772.

^w Institut. Divin. l. 3. c. 26. p. 255, 256.

^x Ib. l. 4. c. 11. p. 293.

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Again he also says ^y, that “because of this humility, or low estate of Christ, they (the *Jews*) not knowing their God, enter’d into a detestable counsel to *take away this life*, qui ut eos vivificaret advenerat, *who came that he might quicken them* ;” which he might very well say, without having any notion of general redemption, since many of those who had an hand in the death of Christ were afterwards converted and quickened by his grace. And in another place, giving the reasons why Christ died the death of the cross, he mentions this in the first place ^z, that “he who came mean to help the mean and weak, and point out the hope of salvation to all, was to suffer this kind of death which the mean and weak were wont to do, lest there should be any who could not imitate him.” His meaning is this, Christ has humbled himself so low, even to the death of the cross, that all sorts of men might have hope of salvation, even those of the lowest and meanest rank and form, which well consists with the doctrine of particular redemption; and accordingly he says ^a, that “We of every sex, descent and age, enter into the heavenly road, because God, who is the guide of the way, denies immor-

^y Ib. c. 16. p. 314, 315.

^z Ib. c. 26. p. 343.

^a Ib. l. 6. c. 3. p. 449.

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ality to no man that is born," wherefore all sorts of men may hope for it.

N U M B. XI.

PAULINUS TYRIUS. A.D. 325.

P*aulinus* was first presbyter of the church at *Antioch*, then bishop of *Tyre*, and after that bishop of *Antioch*. He died *A.D.* 328. He compos'd a *panegyrick Oration* upon the building of churches in the times of *Constantine*^b; in which he says many things concerning the church of Christ, and among the rest, that it was for her sake that Christ assumed human nature, and suffered death in it, which had he thought were done for all the world, he would not have mentioned as peculiar favours to her. His words are these^c, "For it must needs follow, that when her (the church's) shepherd and Lord, ἀπαξ τον υπεξ αυτης θανατον καταδεξαμεν, had once suffered death for her, and after his sufferings had changed that body which he put on mean and fordid, χρευν αυτης, for her sake, into a bright and glorious one, and led the flesh, that was dissolved, out of

^b Vid. Valef. Not. in Euseb. l. 10. c. 1. p. 189, 190. c: Euseb. contr. Marcell. l. 1. c. 4. p. 19.

^c Oratio panegyri. apud Euseb. Eccl. Hist. l. 10. c. 4. p. 382.

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corruption into incorruption, that she also should enjoy the dispensations of the Saviour," *i. e.* and become glorious also. And elsewhere, in the same oration^d, he represents Christ as a Saviour of some particular persons, though of ~~a~~ large number; as when he calls him "a leader into the knowledge of God, a teacher of true religion, a *destroyer of the ungodly*, and tyrants, and *τον σωτηρα ημων των απεγνωσμενων*, *the Saviour of us who were in a deplorable and desperate condition* — and *us*, who were not only diseased with grievous ulcers, and pressed with putrifying wounds, but lay among the dead, he, *by himself*, saved out of these depths of death; for in none of the heavenly was there such strength, *ως τη των ποσειτων αβλαβως διακομισσασθαι σωτηρια*, as, without hurt, to procure the *salvation of so many*: he alone touched *our* miserable corruption, he alone bore *our* labours, he alone took upon him the punishment of *our* iniquities."

^d Ib. p. 373.



NUMB. XII.

*EUSEBIUS PAMPHILUS
CAESARIENSIS. A. D. 330.*

E*usebius* took the name of *Pamphilus* from *Pamphilus* the *Martyr*, his intimate friend and acquaintance: He lived in the time of *Constantine the Great*, and was very dear unto, and highly esteemed of by that emperor. He was made bishop of *Caesarea* in *Palestine* about *A. D. 315.* and died *A. D. 339, or 340.*^f He was a man of great learning, and wrote much, and several of his works still remain. Some testimonies are taken from him by *M. Daille*^g, shewing that the sacrifice of Christ was offered up for *all mankind*, in the room and stead of *all men*, and is the expiation of the *whole world*. That he uses such expressions is not denied; but in what sense he used them, should be considered. When he says, that the ransom of Christ is for the souls of all men, which he understands equally of *Jews* and *Gentiles*, he does not mean every individual of both, only some, as appears by what he immediately subjoins^h; “by whose

^e Hieron. Catal. Script, Eccles. §. 91.

^f Vid. Fabricii Bibl. Graec. l. 5. c. 4. §. 1. p. 30, 31.

^g Apolog. p. 773, &c.

^h Euseb. Demonstr. Evangel. l. 1. c. 10. p. 37.

(Christ's)

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(Christ's) divine and mystical doctrine, πάντες ἡμεῖς οἱ ἐξ ἔθνων, *all we who are from among the Gentiles*, find the forgiveness of former sins: whence also, those of the *Jews*, οἱ εἰς αὐτὸν ἠλπιόντες, *who hope in him*, are freed from the curse of *Moses*." And in another place ⁱ, he says, μόνοις τοῖς διὰ χρίστου ἐξ ἀπάντων τῶν ἐθνῶν, *to them only who are taken by Christ out of all nations*, can the blessing made to *Abraham*, concerning all nations, agree." And as to the *Jews*, he observes ^k, That "*few of them believe in the Saviour, and our Lord, and thereby obtain the promised spiritual redemption.*—for God did not promise, that the coming of Christ should be salutary to the whole nation of the *Jews*, without distinction, ἀλλ' ὀλίγοις, τε κομιδὴ σπανίοις, τοῖς εἰς τὸν σωτήρα καὶ κυρίον ἡμῶν πεπιστευκόσιν, *but to a few, and very scarce indeed, even to them that should believe on the Saviour and our Lord.*" Moreover, when he says, that the sacrifice of Christ is the expiation of the whole world, it's plain from other passages of his, that he means only them that believe; for having cited *John* i. 29. 1 *John* ii. 2. 1 *Cor.* i. 30. he adds ^l, which "teach that his (Christ's) coming, is the filling up and fi-

ⁱ Ib. l. 2. c. 1. p. 45.

^k Ib. c. 3. p. 62, 63.

^l Ib. l. 8. p. 385.

nishing

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nishing of the sin of those who have done wickedly against him, and also the removal and purgation of the sins, *and the expiation of the unrighteousnesses*, τῶν εἰς αὐτὸν πειρασμῶν, *of those that should believe in him.*" And in another place^m he says; "Wherefore his (Christ's) mighty one left him, willing that he should go down to death, even the death of the cross, and be shewn to be the ransom of the whole world, καὶ παρὰ τὸν γένεσθαι τῆς τῶν εἰς αὐτὸν πειρασμῶν ζωῆς, *and become the expiation of the life of them that believe in him.*" Besides, it is abundantly evident, that he restrains the incarnation, sufferings and death of Christ, and the salutary effects thereof to the church, to them that believe in Christ, fear and obey him. Having mention'dⁿ those words in *Isa. ix. 6. to us a child is born, &c.* he puts this question; "*To what us, ἢ τοῖς αὐτοῖς περισσεύουσιν, unless to them that believe in him?—*but to them that do not believe in him, he is the author of fire and burning." And in another place^o he says, That "the cause of Christ's coming is *the redemption*, τῶν δι' αὐτοῦ σωθσομένων, *of those that were to be saved by him.*" And elsewhere^p he observes, That *Isaiah* preach'd

^m Ib. l. 10. p. 495.

ⁿ Ib. l. 7. p. 339, 340. & l. 9. p. 440.

^o Ib. l. 6. c. 7. p. 265.

^p Ib. l. 3. p. 101.

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the gospel to the soul that was formerly barren and forsaken of God; or rather, *την ἐξ ἐθνῶν ἐκκλησίαν, to the church from among the Gentiles*; for seeing, *τὰ πάντα δι' αὐτὸν ὁ χριστὸς ὑπέμεινεν, Christ endured all things for that*, he rightly adds, after what he had foretold concerning him, *Rejoice O barren, &c.*" Again, he having cited *Gen. xlix. 11.* makes ^a this note upon it: "See how, as by things hidden, he signifies his mystical sufferings, in which, as in a laver, he has washed his garments and his cloaths; by which, it is manifest, he hath washed away the ancient filth, *τῶν εἰς αὐτὸν πεπιστευκότων, of those that would believe in him.*" On the text in *Mal. iv. 2.* he makes ^r this observation; "Whom the Father has begotten, he promises shall arise, *ὃ τοῖς πασιν, ἀλλὰ μόνοις, not to them all, but to them only that fear his name.*" In another place he says ^s; "The everlasting High Priest, and who is called the Father's Christ, takes the care of the whole, and is consecrated to the Father, *ὑπὲρ τῶν ὑπακούοντων ἀπαντίων, for all them that obey*; and he alone shews himself mild and propitious unto all." It is also very manifest, that *Eusebius* did not think that the effects of Christ's death reach unto, or

^a Ib. l. 8. p. 380.

^r Ib. l. 5. c. 29. p. 254.

^s Ib. l. 4. c. 10. p. 164.

were

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U 3 were designed to reach unto many, or the same *all*, as the effects of *Adam's* sin do; since he observes^r, That Christ "became obedient unto death; that as death, by one man's sinning, has ruled over the whole kind; so likewise, eternal life might reign by his grace, *των εις αυτον πιστευοντων*, *over those that believe in him*; and by him commended, as known to God and to his Father." Once more, in another work^u of his, he takes notice of a law that *Constantine* made, "That no *Christian* should serve the *Jews*: for says he, it is not lawful, *τους υπο τη σωτηριος λελησμενους*, *that those who are redeemed by the Saviour*, should be under a yoke of bondage to the murderers of the prophets, and of the Lord:" Whence it appears, that he thought the *Jews* were not redeemed by Christ, only such as are *Christians*.

C 26
D
E 11
F 14 As for the article in the Creed, drawn up by the *Nicene Fathers*, A. D. 325. which is next produced by *M. Daille*^w, and is thus expressed; "We believe in one Lord Jesus Christ, the Son of God—who came down and became incarnate, and was made man, *δινοντας της ανθρωπινης ης δια την ημετεραν σωτηριαν*, *for us men, and for our salvation*.

^r *Ib.* de Ecclef. Theolog. l. 1. c. 13. p. 75.

^u *Ib.* de Vita Constantin. l. 4. c. 27. p. 538, 539.

^w *Apolog.* p. 775.

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It is no other than what every body believes, and agrees to ; and is so far from militating against the particular scheme, that it is rather a testimony for it ; since the phrases *us men, and our salvation*, design those that believe in Christ the Son God, to whom they relate. What is next cited ² from *Juvenecus*, a *Spanish presbyter*, who flourished under *Constantine*, about *A. D. 330.* does not at all serve the general scheme, but the contrary ; it being only a paraphrase of *John iii. 16.* after this manner ; “ For God loved the world with such a love, that his only offspring came down *on earth*, credentes domino vitæ junctura perenni, *to join them that believe in the Lord to everlasting life.*” *Anthony* the *Patriarch* of the *Eremites*, who died *A. D. 358.* is next ³ mentioned ; who, in one of his *epistles*, says, that God appointed his *only begotten Son for the salvation of the whole world*, and did not spare him for our sakes, but delivered him up *for the salvation of us all* ; which are almost the very express words of the scripture in *1 John ii. 2. Rom. viii. 32.* to which, no doubt, he refers, and are capable of being understood in the same sense with them ; and that *Anthony* did not design every individual of mankind, but only some, appears by what he immediately adds ⁴ ; “ and hath

² Ib. p. 776.

³ Ibid.

⁴ *Epist. 4. p. 73.*

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gathered us *by the word of his power, ex omnibus regionibus, out of all countries*, from one end of the world to the other ;” and could he be thought to mean all the individuals of human nature, for whom God appointed and delivered up his Son for the salvation of ; yet the general benefit and salvation which all were to have by him, seems, according to him, to be no other than the resurrection from the dead : for a little after he observes, That “ Christ is the resurrection of all, destroying him that had the power of death.”

N U M B. XIII.

JULIUS FIRMICUS.

A. D. 350.

• *Julius Firmicus Maternus*, was a native of Sicily. He was brought up in the *Pagan* religion, and wrote some books of astrology, *A. D.* 336 or 337. being still an Heathen. After the year 340, he was converted to Christianity in his old age^a, and is thought to have wrote his book *of the error of prophane religions*, about *A. D.* 350. which is inscribed to the emperors *Constantius* and *Constans* ; and in it are these

^a Fabricii Biblioth. Latin. p. 147, 149.

words,

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words^b, speaking of Christ the lamb of God; "The reverend blood of this lamb is shed *for the salvation of men*, ut sanctos suos filius Dei profusione preciosi sanguinis redimat, *that the Son of God, by the pouring out of his precious blood, might redeem his saints*; ut qui Christi sanguine liberantur, *that those who are delivered by the blood of Christ*, might be first consecrated with the immortal majesty of that blood." From whence 'tis evident, that he thought that some, and not all, are redeemed by the blood of Christ, and that those who are redeemed by it are his saints, who were set apart for himself, and are made holy by him; which cannot be said of all the sons and daughters of *Adam*. M. Daille has, indeed, cited^c two passages from this writer, as testimonies for general redemption; but neither to the purpose. In the first, *Firmicus*^d says, That "Christ, the Son of God, that he *might deliver*, humanum genus, *mankind* from the snare of death, bore all these things; that he might remove the yoke of the grievous captivity, that he might *restore*, hominem, *man* to the Father, that mitigating the offence, he might make up the difference between God and *man*, by a prosperous reconciliation." But he does

^b Julius Firmicus de Error. proph. Relig. p. 49.

^c Pag. 776, 777.

^d De Error. proph. Relig. p. 40.

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not say, that Christ delivered or redeemed every individual of mankind, and restor'd every man to God, and reconciled every man to him : he may be truly said to have redeemed mankind, and to have restored and reconciled man to God, who has redeemed, restored, and reconciled such large numbers of mankind, though not all of them. In the other passage he says^c; That "so it was, by divine disposition, that whatsoever *Adam* lost, Christ found : for after a long time, in the last age of the world, the word of God joined himself to an human body, that he might deliver *man*, that he might conquer death, that he might join the frailty of an human body with divine immortality;" but he does not say, that all the individuals of mankind, which were lost in *Adam*, were found by Christ. By several expressions in the same page we learn, what that was he supposes *Adam* lost and Christ found; for he says, That *Adam* "being deceived by the woman, *i. e.* *Eve*, through the persuasions of *the Devil*, *promissae sibi gloriae perdidit dignitatem, lost the dignity of the glory promised him.* There was a tree, adds he, in *paradise*, quo promissorum a Deo praemiorum perdidit gratiam, *by which he lost the grace of the rewards promised by God.*" And a little after;

^c Ib. p. 44.

" *Adam*

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“*Adam* being made out of the slime of the virgin earth, through *his own transgression*, *promissam perdidit vitam, lost the promised life.*” Now it was this promised grace, life, glory and happiness *Adam* lost, which, he says, *Christ* found; but he nowhere says, that *Christ* found this for all the individuals of mankind.

N U M B. XIV.

ATHANASIUS. A.D. 350.

IT must be owned, that *Athanasius*, who, as has been observed in the preceding *Chapter*, bore so famous a testimony to the doctrine of eternal election in *Christ*, has said many things, which, upon first sight, seem to favour the doctrine of universal Redemption. *M. Daille* has cited ^f a considerable number of testimonies from him, to that end; and he might have cited more. But I have the following things to say in vindication of him. *First*, That when in the passages referred to, he says, That *Christ* *died for all*, and offered himself a *sacrifice for all*, and died for *the ransom of all*, and that his death is *the ransom of all*; he says no more than the scriptures

^f Pag. 777, ad 782.

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do, which are used in this controversy, and so may be understood in the same sense, of all the elect, or some of all sorts. Secondly, Some of the citations only prove that *Athanasius* believed, that Christ, being God as well as man, was, *δυνατὸς ἡ μάστιγι*, able and sufficient to suffer for all, and give full satisfaction by his death for all. That Christ was able to redeem all mankind, and that his sufferings and death were sufficient for the redemption of all men, had it been the will of God to have appointed them for that purpose, none will deny. Thirdly, I observe, that, in many places, he says, That Christ assumed a body, bore one subject to sufferings, and did endure death, *ἐπὶ τῇ σωτηρίᾳ τῶν πάντων*, for the salvation of all; yea, that by his death, *ἡ σωτηρία πάντων γέγονε*, salvation is procured for all. Now if by salvation he meant spiritual and eternal salvation, these instances would prove more than they are brought for, viz. universal salvation. But it is easy to observe, That *Athanasius*, in most of these places, is speaking of the resurrection from the dead, which he makes the grand end of Christ's incarnation, sufferings and death; and if this is what he means by salvation, and by Christ's dying for all, and giving himself for all. This is no more than what some, who are far from giving into the universal scheme, allow of; who suppose, that the resur-

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resurrection from the dead is a benefit which belongs to all men, by virtue of the death of Christ. *Fourthly*, It is very probable that one reason why *Atbanasius* uses those general terms so frequently, is with respect to the *Gentile* world, among whom a very large number have a special interest in the death of Christ, and redemption by his blood. In one place ^s he has these words; "What is the fruit of the Lord's death? what the profit of the *Jews* conspiracy? The death of the Saviour hath made the *world* free, that the *Gentiles* might glorify God; the wrath of the *Jews* hath destroy'd the city with them, and hath blinded them, with respect to the knowledge of God. The death of the Lord hath quicken'd the dead; but the conspiracy of the *Jews* hath deprived them of life: for now they are without the Lord, and the cross of the Saviour hath made, τὴν ἐκκλησίαν τῶν ἔθνων, *the church of the Gentiles*, which was a wilderness habitable;" in which he calls the *Gentiles* the world, in opposition to the *Jews*; and this world, the church of the *Gentiles*, who enjoy the fruit of Christ's death. This citation is, indeed, made from a treatise, which, some ^h learned men have thought, is not the genuine work of *Atba-*

^s In *Passion. & Crucem Domini*, Vol. I. p. 1025, 1026.

^h Vid. *Rivet Critici Sacra*, l. 3. c. 5. p. 246.

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nafius: but inasmuch as M. Daille has made use of it before me, I take the same liberty. But, not to insist on this, there are some things in the genuine works of *Athanasius*, which manifestly limit redemption by Christ, and the benefits of it to some; as when he saysⁱ, "When was he (Jesus) sent, but when he cloathed himself with *our flesh*? When did he become the highpriest of *our profession*? But when he offered himself *for us*, raising the body from the dead, and now he brings and offers to the Father, *τας προσερχομενους αὐτῷ τῇ πίστει*, those that come unto him by faith, redeeming all, and expiating those things that belong to God for all," i. e. for all that come unto him by faith. And in another place he thus expresses himself^k, "God hath commanded the true wisdom to take flesh, and become man, and to endure the death of the cross, *καὶ διὰ τῆς ἐν τῷ σώματι πίστεως, πάντες λοιπὸν οἱ πιστεύοντες σωζέσθαι δυνατόν*, that through faith in him, all henceforth that believe might be saved." The sense of which is, that the design and intention of God in the incarnation and death of Christ is not to save all men, but such that believe in him. And elsewhere he says^l, that Christ "took to himself a body of the virgin *Mary*; that of-

ⁱ Contr. Arian. Orat. 3. p. 377. Vol. I.

^k Ib. p. 452.

^l Synod. Nic. contr. Arian. Decret. p. 262.

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• fering it a sacrifice for all, he might reconcile to the Father, *παντας ημας, οσοι φοβω θανατου, δια παντος του ζην, ενχοι ημεν δευλειας, all us, as many as through fear of death, were all our life time subject to bondage.*" And a little after, in the same page, he has these words, "The Word was made flesh that he might offer it for all, *η ημας εκ του πνευμα-τος αυτου μεταλαβοντες θεοποιηθεναι δυνατωμεν, that we partaking of his spirit might be made like unto God.*" Again he observes^m, that, "as Christ being man is God, so being God became man, *η σωζει τους πιστευοντας εν ανθρωπου μορφη, that he may save those that believe in the form of man.*" Moreover, and what is full against the universal scheme, having cited the text in *Mal. iv. 2. To you that fear him shall the sun of righteousness arise*, he makes this remark on itⁿ, *ε γαρ παλιων (ημερα) αυτη, αλλα των αποθανοντων τη αμαρτια, ζωντων δε τω κυρω, for this day does not belong to all, but to them who die to sin, and live unto the Lord*" By which he means not the day of the week he calls the Lord's day a little before; but the day of grace, which the sun of righteousness makes when he arises and appears to any in a spiritual saving way, and which is special and peculiar to some persons only.

^m De Salutar. Advent. Christ. p. 639.

ⁿ De Sabbat. & Circumcis. p. 968.

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NUMB. XV.

MACARIUS AEGYPTIUS.

A. D. 350.

Macarius was an *Egyptian Monk*, a disciple of *St. Anthony*: There are *fifty Homilies* of his remaining, out of which *M. Daille* ° has a single passage for general redemption; in which *Macarius* asserts^r, that “Christ would have all men partake of the new birth, because he died for all, and calls all to life;” but this he could not mean of every individual man, because every one is not called to that life. Besides, there are several things said by him, which shew, that he thought, that Christ came into the world and suffered, and died for believers only; for when he observes^q, that “it pleased the Lord at his coming to suffer for all, and to purchase them with his own blood, he adds, and to put the heavenly leaven of goodness, *ταῖς πισταῖς ψυχαῖς*, into believing souls, humbled under sin.” And again^r, “for this cause the Lord came, that he might vouchsafe those spiritual good things, *τὰς ἀληθινὰς πιστευοντίας εἰς αἴσιν*, to those that

° Apolog. p. 782, 783.

^p Homil. 30. p. 175.

^q Homil. 24. p. 137.

^r Homil. 5. p. 33.

truly

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- *truly believe on him.*" And in another place, "We ought, says he^f, to labour and strive very much, for it is not just, that the bridegroom should come to suffer and be crucified for thee; and the bride, δι' ἣν ὁ νυμφίος παρεγενέτο, *for whose sake the bridegroom came*, should rejoice and dance."^g Having elsewhere^h mentioned the words of the Baptist, *Behold the lamb of God, which taketh away the sin of the world*, he observes, that "he alone shews this mercy to men, τοῖς πειθεσιν αὐτοῦ, *that believe in him*, because he redeems from iniquity; and to them that always wait and hope, and seek without ceasing, he bestows this unspeakable salvation." And in another place he has this Note on the same words^h, "*Behold the lamb of God which taketh away the sin of the world*, τῆς ψυχῆς δηλονότι, *πείσεσσις αἰσῶ, namely, of the soul that believes in him*, and loves him with all the heart."

^f Homil. 27. p. 105.

^g Homil. 2. p. 11.

^h Hom. 44. p. 216.



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NUMB. XVI.

HILARIUS PICTAVIENSIS.
A. D. 360.

Hilary of Poitiers abounds in general expressions of God's good will to man, of the universal offer and invitation to all in the external ministry of the word, and of Christ's assuming human nature, and coming into the world for the redemption and salvation of all, many of which are cited by M. Daille^a. But it is easy to observe, that he sometimes means by these phrases, not the spiritual and eternal redemption and salvation of men, but their resurrection from the dead. There is a remarkable passage of his to this purpose, in which he distinguishes the salvation of some from others, by virtue of Christ's redemption; "all flesh, he says^b, is redeemed by Christ, *that it may rise again*, and that every one might stand before his judgment seat; yet all have not equal honour and glory of rising again; to whom therefore only resurrection and not change is given, they are saved to nothing; in anger shall those people be led, to whom the salvation of the resurrection is appointed for

^a Apolog. p. 783.

^b Hilar. Enarrat. in Psal. 55. p. 386

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the sense of punishment, from which wrath the Apostle promises we shall be delivered, saying, *For if when we were yet sinners Christ died for us, much more being justified by his blood we shall be saved by him from wrath.* Pro peccatoribus igitur ad salutem resurrectionis est mortuus, *for sinners therefore he died, to obtain the salvation of the resurrection; but those who are sanctified by his blood he'll save from wrath.*" And in another place he says^c, "This was the expectation of the saints; ut omnis caro redimeretur in Christo, *that all flesh should be redeemed in Christ, and we in him might exist the first fruits of an eternal resurrection.*" Besides, Hilary frequently makes use of limiting phrases when he is speaking of the sufferings of Christ, and redemption by him; he says^d that Christ "is appointed a mediator in himself, ad salutem ecclesiae, *for the salvation of the church;*" which is what he means by the house of David as the subject of redemption, when commenting on these words, *Hosanna to the son of David*, he observes^e, the "Words of praise express the power of redemption; for by *Osanna* in the Hebrew language is signified the redemption of the house of David." And a little after^f,

^c In Psal. 68. p. 442.

^d De Trinitate, l. 9. p. 116.

^e In Matt. Can. 21. p. 308.

^f Ib. p. 309.

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"The high priests envied the cries of the children, and rebuke him (Christ) for hearing them, for he was said to come *for the redemption of the house of David.*" Elsewhere "he represents all as redeemed by Christ as kings of heaven, and coheirs of eternity, which can't agree with all mankind; his words are these, speaking of Christ, "He shall remain in the sight of God for ever, having already taken *all whom he hath redeemed*, in reges coelorum et cohaeredes aeternitatis, *to be kings of heaven and coheirs of eternity*, delivering them as the kingdom to God the Father." With him a believer in Christ, and one redeemed by him, is the same. "Whoever, he says ^h, through his insolence, disdains, provokes, and dishonours *a believer in Christ, and one redeemed by Christ*, is not a companion of them that fear God."

N U M B. XVII.

BASILIIUS CAESARIENSIS.

A. D. 370.

B*asil* of *Caesarea* has also many expressions of God's general goodness to men; of his nearness to them, and willingness that

^g In Psal. 60. p. 400.

^h In Psal. 118. l. Heth. p. 480.

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all of them should partake of life; and which are therefore, with others, produced by Monsieur *Daille*¹, to countenance general redemption, though there is not one syllable concerning it in them. Nor is *Basil* very favourable to the universal scheme, when he says^k, God is *not the God of all, but of them* who are joined to him in love, as the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; for if he was the God of all he would have given them a testimony as something very excellent." He indeed says, as Monsieur *Daille* has observed, "the Holy Ghost calls all nations, all that dwell on the earth, to hear the *Psalms*, which is no proof of the point before us; and besides, he explains all nations, and all that dwell on the earth, of the church, which he says^l, is, *συνιλεται*, *gathered out of nations of all sorts*, of laws and manners." He also speaks of Christ's giving himself a propitiation for the whole world, but in the same place^m gives a plain intimation that he is to be understood of the sufficiency of Christ's blood and sacrifice, to atone for and redeem all mankind; his words are these, "What can a man find of such a nature as he can give for the redemption of his own

¹ Apolog. p. 792, &c.

^k Homil. in Psal. 29. p. 189. Vol. I.

^l Homil. in Psal. 48. p. 276.

^m Ib. p. 280.

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soul? Yet here is one thing found out, *οὐκ ἴσταν ἀνθρώπων ἀνταξίον*, *worthy of all men* alike, even the holy and precious blood of our Lord Jesus Christ, which he has shed for us all." Besides, he frequently describes those who are redeemed by Christ, by such characters as cannot agree with all mankind; for a little after he says^a, he that is redeemed by God, who gave a propitiation for him, he indeed labours in this world, but after these things be shall live for ever; verily he shall not see destruction, when he shall see wise men die." Which can't be said of every individual of mankind. And in another place he says^b, we are all, *οἱ πιστεύοντες*, *who believe*, redeemed from the condemnation of sin by the grace of God, which is through his only begotten Son, our Lord Jesus Christ, who said, *This is my blood of the New Testament, which is shed for many for the remission of sins.*" Which passage of scripture is twice cited by him afterwards^c, and applied to *believers*, to whom he says, is given the remission of sins. Again, he observes^d, that "where, spiritual men are the authors of counsels, and the people of the Lord follow them with unanimity, who can doubt that this is by the Commu-

^a Ib. p. 282.

^b De Baptismo l. 1. c. 1. p. 639.

^c Ib. c. 2. p. 649, 652.

^d Epist. ad Clericos Nicopolit. Ep. 192. p. 977. Vol. 2.

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nication of our Lord Jesus Christ, το το αιμα αὐτοῦ ὑπερ τῶν ἐκκλησιῶν ἐκχυντας, who shed his blood for the churches.

N U M B. XVIII.

OPTATUS MILEVITANUS.

A. D. 370.

O*ptatus*, Bishop of *Milevi* in *Africa*, wrote *six* books, for the *seventh* is none of his, against the *Donatists* in the times of the emperors *Valens* and *Valentinianus*^r, that is, after *A. D.* 364. and before *A. D.* 374. in which work stands this passage, which is cited by *Monsieur Daille*^f in favour of universal redemption; “Christ, says *Optatus*^r, is the only redeemer of souls, which the devil possessed before his coming; these Christ our Saviour has redeemed with his own blood, as the Apostle says, *Ye are bought with a price*: It is certain that *all are redeemed by the blood of Christ*.” But *Monsieur Daille* should have read on, and transcribed more, when it would have appeared, that *Optatus* explains these *all of all that believe*; for thus he proceeds, “Christ has not sold whom he hath re-

^r Hieron. Catalog. Eccl. § 120.

^f Apolog. p. 794.

^r De Schism. Donatist. l. 3. p. 80, 81.

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deemed;

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deemed; souls bought by Christ can't be sold, that they may, as you would have it (speaking to the *Donatists*) be redeemed again by you. How can one soul have two masters? Is there another redeemer? Which of the prophets have declared that another is to come? What *Gabriel* speaks again to another *Mary*? What virgin brings forth again? Who hath done new or other miracles? If there is none *but one*, qui redimit animos omnium credentium, *who redeems the souls of all believers*, why do you say, *redeem your souls?*"

N U M B. XIX.

VICTORINUS. A. D. 365.

CAius Marius Victorinus, as *Jerom* calls him^u, was by birth an *African*, he taught *Rhetoric* at *Rome* under the emperor *Constance*^w, and became so famous in that kind of learning, that the citizens erected a statue for him in the *Roman Forum*^x. He was converted to Christianity in extreme old age, and wrote *four* books against the *Arrians*, which still remain, from whence

^u Hieron. Proem. in Comment. in Gal. Fol. 68. I. Tom. 9.

^w Ib. Catalog. Script. Ecclesiast. § 111.

^x August. Confess. l. 8. c. 2. § 2.

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Monsieur *Daille* ^y has this citation, "The Logos or Word is made all things, and in all, and hath begotten all things, and hath saved, and hath reigned, existing life eternal in the spirit." But of what service this passage can be to the general scheme, I see not; for if it is not to be understood of the concern that Christ the word has in creation and providence, but of his concern in everlasting salvation, if it favours any scheme it must be that of universal salvation; but from other expressions of his it appears, that he thought that Christ is only the redeemer of, and eternal life to them that believe; "He (Jesus Christ) says he ^z, has performed the mystery of our salvation; he hath made us free; *he hath redeemed*; in istum credimus salvatorem nostrum, *in him we believe as our Saviour*, according to the cross, and according to the resurrection from the dead." And in another place ^a, "Christ is the true life, and gives *the true life, that is, eternal*, credentibus in se, *to them that believe in him*; and is present with God *for them that believe in him.*"

^y Apolog. p. 794.

^z Victorin. adv. Arrian. l. 1. p. 315.

^a Ib. l. 4. p. 351.

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N U M B. XX.

MARCUS EREMITA. A. D. 390.

*M*ark the *Eremit* is next produced by Monsieur *Daille*^b, and by him said to be about *A. D.* 390. though he is placed by *Alsted*^c, and the *Magdeburgensian Centuriators*^d, in the *fifth century*, about the beginning of it. The testimony from him, cited by the above writer, only signifies, that God would have all men to be saved, and come to the knowledge of the truth, which is no other than what the scripture says; and that evil thoughts or reasonings forbid the will of God, deceive men, and exclude them from salvation. It must be owned, that there are here and there an expression dropped more to the purpose than this, yet in other places he speaks of redemption, and the effects of it, as peculiarly belonging to certain persons: "He who died, says he^e, for our sins according to the scriptures, also freely *gives liberty*, fideliter & probe ipsi servientibus, *to them that faithfully and honestly serve him*, according to *Matt. xxv. 21.*" And in another

^b Apolog. p. 794, 795.

^c Chronolog. Thesaurus, Chron. 41. p. 419.

^d Hist. Eccles. Vol. 2. Cent. 5. c. 4. p. 48. c. 10. p. 828.

^e Marc. Eremit. de leg. Spirit. p. 60.

place

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place he says^f, " Suretiship proceeds from love, which the Lord Jesus Christ hath shewed in all things to us, who in the first place heals the infirmities of our soul, more-over cures every disease, and every sickness, who *takes away the sin of the world*; qui puram restituit naturam his qui firmiter credunt ei, *who restores a pure nature to them that firmly believe in him*, and gives redemption from death. Again^g, " Christ is our Lord, both according to essence, and according to the government or administration of the family; for when yet we were not, he made and created us, and being dead in sin, *he bought us with his own blood*; et iis qui ita credunt, gratiam suam gratuito largitus est, *and to them who so believe, he freely gives his grace*." And elsewhere he says^h, " Christus autem credenti fit omnia, *Christ indeed is made all things to him that believes*."

^f lb. Exercitoris Disp. p. 119.

^g lb. de Leg. Spirit. p. 61.

^h lb. p. 51.



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NUMB. XXI.

FAUSTINUS. A.D. 390.

F*austinus*, who was ordained either a presbyter or a deacon of the church of Rome about *A. D. 385.* according to Monsieur *Daille*ⁱ, who has transcribed some passages out of a book written by him against the *Arrians*, shewing, that God loved the world, and gave his Son *for the redemption of the world*; and that Christ tasted death not for himself, but for *all*; all which may be said without supposing that Christ died for every individual of mankind. Besides, *Faustinus* plainly intimates, that the benefit of Christ's death only belongs to believers; that many, and not all, are delivered and saved by him; "See, says he^k, the love that the Lord of majesty should be crucified on earth *for the salvation of the world*, who gives *eternal life in heaven*; *se filium Dei credentibus, to them that believe he is the Son of God.*" And in another place he observes^l, that "as by the contempt of one many are made sinners, so by the obedience of Christ, which not from infirmity, but from the goodness of the deity, he yielded *for the sa-*

ⁱ Apolog. p. 795.

^k *Faustin. contr. Arrian. c. 2. p. 107.*

^l *Ib. c. 3. p. 127.*

lutary

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lutory discipline of men, multi salvantur, many are saved." And a little after he says, that "Christ bore the infirmities of body and soul, though without sin, that it might be truly thought he did not take another substance of flesh and blood; and that when in himself he delivers men from infirmities and sufferings, we might believe also, that those are *delivered*, qui secundum ejus vestigia sectantur, *who follow his steps.*" The text in *Heb. ii. 9.* where Christ is said to *taste death for all*, he says^m, the Apostle interprets in *ver. 10.* where the *captain of salvation* is spoken of as bringing *many sons* to glory.

N U M B. XXII.

CYRILLUS HIEROSOLYMITANUS.

A. D. 370.

CYrill of Jerusalem, tho' a little earlier than some of the former, since he died A. D. 386. according to Monsieur Dailleⁿ, is next cited by him as a patron of general redemption, and who, indeed, does say^o, that Christ took upon him the sins of the

^m Ib. c. 4. p. 131, 132.

ⁿ Apol. p. 795.

^o Cyrill. Catech. 3. § 9. p. 41. & 10. § 2. p. 124. & 13. § 1. p. 167.

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world, cleanses the *world* from sin, has redeemed *the whole world of men*; and that the Father having constituted him the Saviour of the *whole world* he came for the salvation of *all*. But these passages will be easily accounted for, when 'tis observed, that by *the world*, he means, *the world of believers*. "You have, says he^p, the twelve Apostles witnesses of the cross, and the habitable earth, *καὶ τὴν κόσμον τῶν εἰς τὴν σωζομένην πιστευόντων ἀνθρώπων*, and the world of men that believe in him that was crucified." And these, and these only will be saved by him; for he it is, as he elsewhere says^q, "that saves, *τὰς πιστευόντας*, those that believe by the word of the cross." Nor need it seem strange that Cyrill should say, that Jesus took upon him, *τὰς οἰκουμενικὰς ἀμαρτίας*, the sins of the world, since he talks^r of, *πάσης τῆς οἰκουμενικῆς ἐκκλησίας*, of the church of the whole world. Besides, one reason of his using such general expressions, as *the world*, *the whole world*, &c. may be on the account of the extent of Christ's sufferings and death to *Jews and Gentiles*. "He came, says he^s, who has mercy on them, and was crucified and rose again, giving his own precious blood, *ὕπερ Ἰσραὴλ τε καὶ ἐθνῶν*, both for Jews and Gen-

^p Ib. Catech. 13. § 19. p. 186.

^q Catech. 17. § 5. p. 245.

^r Catech. 6. § 1. p. 78.

^s Catech. 14. § 10. p. 198.

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rites." *Cyrril*, indeed, speaks of many ways of eternal life opened for all, which scarce any will agree to; and of human nature being capable of salvation, which none will deny.

As for the words of *Diodorus Tarsensis*, next mentioned^t, declaring, "That the Lord being born, shewed himself to the *Perfians* before other nations, that grace and salvation might be given by him to those of the magicians and soothsayers that would;" they are so far from bearing a testimony in behalf of universal redemption, that they plainly limit the grace and salvation of Christ, *τοῖς ἐθέλουσι*, *to them that are willing*, which none are, but such who are made so by the energy and power of special grace.

N U M B. XXIII.

GREGORIUS NAZIANZENUS,
A. D. 370.

THE passages cited out of *Gregory of Nazianzum*, by *M. Daille*^u, in favour of general redemption, must be acknowledged to be the most pertinent to his pur-

^t Apolog. p. 796.

^u lb. p. 796, 797, 798.

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pose of any produced by him, for Gregory not only says, that Christ took away the sin of *the whole world*; that his sacrifice was the expiation of the *whole world*; and that a few drops of his blood restored *the whole world*; but also, that through his sufferings all that partake of *Adam*, were deceived by the serpent, and died through his sin, *without exception*, are restored; and that his sacrifice was not for a *small part of the world*, nor for a little while, but always continues to be an expiation of the *whole world*; and that he died for the worst of men, for hereticks, yea, for *Julian* the apostate; nay, he affirms, that *Julian* had obtained salvation by him; his words are these, "The first *Nebuchadnezzar* (meaning *Julian*) afflicted us, who after Christ was mad against Christ, and therefore he hated Christ, *on δι' αὐτοῦ σωσθῆναι*, because he had been saved by him;" though it may be reasonably thought that he should mean no more, than that *Julian* had enjoyed some temporal mercies, some temporal deliverance and salvation by Christ. And in the same way may his other general expressions be understood; and his sense be, that the whole world, and all men in it, yea, the worst of men, receive some temporal advantages, through the sufferings, sacrifice, and death

Greg. Nazianz. Orat. 32. p. 512. Tom. 1.

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of Christ; for it is certain, that he sometimes represents a special particular set of men as such for whom Christ died. In one place ^w he brings in the people of God in distress, complaining after this manner, "O God, why hast thou cast off for ever? Thy anger is stirred up against the sheep of thy pasture; remember thy congregation which thou hast possessed from the beginning, ἢν περιποιήσω τοῖς τῆς μονογενεῖς λόγῳ σε παθούσιν, *which thou hast purchased by the sufferings of thine only begotten word, to which thou hast vouchsafed thy great covenant, and hast drawn to heaven by a new mystery and the earnest of the spirit.*" And in another place addressing the priests, he says ^x, "O ye priests put on righteousness; or to speak more properly, let us put it on, let us not scatter and destroy *the sheep of the pasture*, ὑπερ ὧν ἐθήκε τὴν ψυχὴν ὁ ποιμὴν ὁ καλῶς, *for whom the good shepherd laid down his life*, who knows *his own*, and is known by *his own*, calls them by name, leads 'em in, and brings them from unbelief to faith, and from this life to a future rest. And in an epistle to *Basil* he has these words ^y, "We speak concerning *the church*, ὑπερ ἧς Χρὶς ἐθνήσεν, *for whom Christ died*; and con-

^w Ib. Orat. 4. adv. Julian. p. 124.

^x Ib. Orat. 9. p. 154.

^y Ib. Ep. 22. p. 785.

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cerning him that brings and presents *the same to God.*"

NUMB. XXIV.

DIDYMUS ALEXANDRINUS.

A.D. 370.

D*idymus of Alexandria* was blind from his childhood, so that he never learned letters, and yet was a perfect master of *Logic* and *Geometry*; he was living in the 14th Year of *Theodosius*, A.D. 392. being then above 83 Years of age ^a; he was the author of many things, and among the rest of a *treatise* concerning the *Holy Spirit*, translated into *Latin* by *Jerom*; in which he says indeed ^a, that Christ *tasted death for all*, and that ^b he vouchsafed to come down on earth *for the salvation of all*; but then he explains these *all* of the children of God, and believers in Christ, for citing *Isaiah* lxiii. 8. which he thus renders, "*He is made salvation to them*, that is, says he ^c, to them, of whom the Lord says, *Are not my people children? And they will not prevaricate*; for

^a Hieron. Catalog. Script. Eccles. N^o 119. fol. 101. G.

^a Didymus de Spiritu Sancto, l. 2. fol. 181. C. inter opera Hieron. Tom. 9.

^b Ib. l. 3. fol. 183. E.

^c Ib. A.

because

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because they do not prevaricate, nor have despised the Father, he is made salvation to them; or because they are called *children* he is made the cause of salvation to them." And a little after "He is made the occasion of *eternal salvation*, cunctis qui in eum credunt, *to all that believe in him*; and he is the Saviour of the world, who came to seek what was lost."

N U M B. XXV.

GREGORIUS NYSSENUS.
A. D. 380.

Gregory bishop of *Nyssa*, and brother of *Basil*, died *A. D.* 395. or 396. according to Monsieur *Daille*^d. There are two volumes of his works extant, in which he sometimes^e; indeed, speaks of Christ's tasting death for every one; of his reconciling the world to himself; and of his giving himself for the life of the world. But inasmuch as these scriptural expressions are capable of being understood in a sense which no ways favours the doctrine of general redemption, so they cannot be thought to hold forth explicitly this writer's senti-

^d Apolog. p. 798.

^e Gregor. Nyss. in Psalm. c. 16. Vol. I. p. 363. in Cant. Homil. 7. p. 570. Homil. 15. p. 697.

ments

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ments upon that subject. Besides, in other places he speaks of the sufferings of Christ, and the benefits of them, as belonging to certain persons; for he not only says^f, that Christ spilled his blood, and endured sufferings, *υπερ ημων*, *for us*, but also intimates, that all this was for the sake of such as believe in him; for speaking^g of the cluster of grapes which the spies brought from *Canaan*, he has these words, "The cluster hanging on the stick, what else was it, but the cluster which in the last days hung upon the tree? & το αμα ποτην τοις πισυσι γινεται σωτηριον, *whose blood is become a salutary drink to them that believe.*" And in another place^h he represents the church speaking after this manner to Christ, "How should I not love thee, who hath so loved me, though so black, as to lay down thy life, *υπερ των προβατων*, *for the sheep*, which thou feedest." Two passages are cited out of this author by Monsieur *Daille*ⁱ, as on the side of the general scheme; the first is this^k, "The will of God is the salvation of men;" which no body will gainsay; for certain it is, that it is owing to the good will of God that any of the sons of men are saved; and

^f Ib. de vita Mosis, p. 245.

^g Ib. p. 244.

^h Ib. in Cant. Homil. 2. p. 498.

ⁱ Pag. 798, 799.

^k Greg. Nyss. de orat. Dominic. orat. 4. p. 741.

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no man would be saved, God not willing his salvation. The other is this, where he makes Christ to speak thus¹, "Through the first fruits which I have assumed, I bring in my self all human nature to God the Father." But *Gregory*, in the place referr'd to, is shewing in what sense Christ is called the first born, and the first born from the dead, and observes, that the human nature which he assumed was the first fruits of all human nature, and that in his resurrection he was the first fruits of them that slept, and suggests, that not only the resurrection of Christ is a pledge, but a kind of a representation of the general resurrection, which is what he means when he says, that Christ brought all human nature in himself to the Father, his human nature being the first fruits of the whole. There's another passage in *Gregory*, which, upon first sight, may be thought to favour the doctrine of general Redemption more than either of these, where he says^m, that "Redemption signifies a return from captivity; God gave himself a ransom for those who are held under death by him that has the power of death, and seeing *all* were in the custody of death, he redeems *all* from thence by his ransom, so that *not one* is left under the

¹ Ib. contra Eunom. l. 1. Vol. 2. p. 25.

^m Ib. in Psalm. c. 8. p. 279, 280.

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power of death, after the redemption of every one is made ; for it is not possible that any one should be under the power of death, death it self being no more ; wherefore the whole world, according to its situation, being divided into four parts, no part of it remains without the divine redemption ;" and yet, I apprehend, he means no more than this, that as all mankind are subject to a corporal death, and are under the power of it, so they shall be delivered from it, or be raised from the dead in virtue of Christ's ransom ; which, as a benefit arising from Christ's death, some allow to all mankind, who yet are not in the general scheme.

N U M B. XXVI.

PACIANUS BARCINONENSIS,
vel *BARCILONENSIS*, A.D. 380.

P*Acianus* bishop of *Barcelona* in *Spain*, died in a very advanced age under the emperor *Theodosius* ⁿ, and before *A. D.* 391. he wrote many little pieces, in one ° of which stands this passage, produced by *M. Daille* in favour of universal redemption " No artificer (says he) despises his own works, or thinks

ⁿ Hieron. Catalog. Script. Eccl. § 116.

° *Pacian. contr. Novat. l.p. 3. p. 112.*

with

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with himself, that they are faults which he has made; and hence dost thou think, that Christ suffered for sinners, but that he was unwilling to lose what he hath made?" But he does not say, that Christ died for all sinners, and for all that he has made, but for sinners, who being made by him, he was very unwilling to lose. Besides, he intimates in other places, that they are the spiritual seed and off-spring of Christ, the church, and particular persons, who are redeemed by Christ, and whom he justifies and saves. "*Adam's sin*, says he^a, passed upon the whole kind, as, says the Apostle, *Rom. v. 12.* and so hath come upon all men, therefore *the righteousness of Christ must needs*, in genus transeat, *pass upon the kind or off-spring*; and as he by sin lost his off-spring, so Christ *by righteousness*, genus suum omne vivificat, *quicken all his own kind or off-spring.* This the Apostle urges in *Rom. v. 19, 21.* Some will say, but the sin of *Adam* deservedly passed to his posterity, because they were *born of him*, et nunquid nos a Christo geniti sumus, *and are not we born of Christ?* that we might be saved for his sake." Again^b, "I will yet, says he, speak more plainly, the latter people, the poor, the mean, the **humble, and modest soul, the soul deliver-**

^a *Ib. de Baptismo*, p. 121.

^b *Ib. contr. Novat. Ep. 3. p. 197.*

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ed by Christ, is an image of the church, hanc venit Dominus salvam facere, *this the Lord came to save*; this he hath not left in hell; this is the sheep which is carried on his shoulders." And in another place^r, having mentioned Rom. v. 9. *We shall be saved from wrath*, adds, "From wrath, indeed, which is due to sinners, for if he did not suffer the Gentile people to die, multo magis redemptum non patietur extingui, nec abjiciet quos magno redemit, *much more he will not suffer him that is redeemed to be destroyed, nor will he cast away those whom he has redeemed with a great price*, for neither is the loss of servants light to him."

I take no notice of Monsieur Daille's citations from the sermons of Zeno Veronensis, because no mention is made of them by the antients, were not extant before A.D. 1508. some things in them can't agree with the times of the emperor Galienus, under whom Zeno suffered, and for the major part are a collection out of divers authors who lived almost two hundred years after his time^r, and therefore don't come under our consideration.

^r Ib. p. 105.

^r Vid. Rivet. Critici Sacri, l. 2. c. 19. p. 223, 224. and James's Corruption of the Fathers, Par. 1. p. 26.

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N U M B. XXVII.

HILARIUS DIACONUS.

A. D. 380.

Hilary the *deacon*, or whoever is the author of the *Commentaries* on the epistles of the Apostle *Paul*, commonly ascribed to *Ambrose*, has furnished Monsieur *Daille*^t with numerous instances, urged by him, in favour of the general scheme; though the most that can be made of them is, that God wills that all men should be saved, and that Christ died for all conditionally, *sub conditione fidei*, provided they believe, as appears even from several of the citations^u made by him out of this writer. And sometimes *Hilary* expresses the sufficiency of the death and sacrifice of Christ for all; thus on those words, *and being made perfect*, &c. he makes this note^v, “It shews what gain is his *passion*, quae omnibus credentibus sufficit ad salutem sempiternam, *which is sufficient for all believers to everlasting salvation*.” And in another place^w speaking of the offering of Christ once for all, he says, “This offering is once *offered up*, sed semper po-

^t Apolog. p. 787, &c.

^u Vid. Comment. in Rom. p. 259. in 1 Tim. p. 574. et in Heb. p. 650.

^v In Heb. p. 632.

^w Ib. p. 651, 652.

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tens est abluerere omnes credentes, *but is always powerful to wash all believers*, and all that desire to be cleansed in it." And certain it is, that this writer thought that there are some who in a special sense are redeemed by Christ, otherwise he would not have said as he does, "*Quot quot redempti sumus*", *as many of us as are redeemed* are redeemed by this sacrifice." He observes¹, that the word *all* signifies sometimes only a *part* of a people, either all the good or all the bad, and gives instances of it; and *adds*, *semper enim duo populi in una plebe, for there are always two people in one commonalty*. And elsewhere he affirms², that "All do not obtain grace, nor are all justified by the faith of Christ;" he represents those for whom Christ died, and that share in the benefits of his redemption, to be the children of God, believers in Christ, such as love him, and belong to his body. "He (the Apostle) calls God our Father, he says³, because of the original of things, for from him are all things; but he calls Christ *the Lord*, because *ejus sanguine redempti, being redeemed by his blood* we are made *the children of God*." Again, he says⁴, "Christ is crucified for our sins, that *destroying death*, credentes sibi liberaret ab ea, *he might deli-*

¹ Ib. p. 643.

² In Rom. p. 257.

³ Ib. p. 271, 272.

⁴ Ib. p. 239.

⁵ In 2 Cor. p. 458.

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ver from it ~~them~~ that believe in him." Moreover, he observes^c, that "As to them that love him, *redemptio venturus est Christus, Christ is to come as the redemption*, so to them who love him not, let him be anathema, *i. e.* let him hate and destroy them." Once more, "As *Adam's* sinning, he says^d, found death, and held it, so that all springing from him are dissolved, so likewise Christ not sinning, and hereby conquering death, hath *procured life*, omnibus qui sunt ex ejus corpore, *for all who are of his body*."

N U M B. XXVIII.

AMBROSIUS MEDIOLANENSIS.

A. D. 380.

A*mbrose of Milain* is very fruitful of expressions which seem to militate against the doctrine of special and particular redemption. Monsieur *Daille*^e has collected a large number of them, which Dr. *Whitby*^f has given himself the trouble to number, and says, they are no less than twenty eight; and I could help them to as many more of

^c In 1 Cor. p. 410.

^d Ib. p. 402.

^e Apolog. p. 799, &c.

^f Postscript to Discourse, &c, p. 571. Ed. 2. 547.

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the same kind, and yet all of them will be but of little service to their cause, when it is observed, that *Ambrose* by *all* for whom Christ died, and whom he redeemed, means *all sorts* of men, and not every individual; "If, says he^a, it is related of *Ulysses*, that the binding him fast to the tree delivered him from danger, how much more must it be said, what is really fact, that is, that to day the tree of the cross hath *delivered*, omne genus hominum, *all kind of men*, from the danger of death." And a little after^b, "The Lord Christ hung upon the cross that he might *deliver*, omne genus hominum, *all kind of men*, from the shipwreck of the world." And when he says that Christ died for, and redeemed *the world*, such phrases are easily accounted for, since it is abundantly evident, that by *the world* he frequently means *the church*. Having mentioned^c those words in *Psal. xxiv. 1. The earth is the Lord's and the fulness thereof, the world, and they that dwell therein*, he adds, "which the *Greeks* call *οικουμενη*, because it is inhabited by Christ, as he says, *Wherefore I will dwell in them*; therefore, what is *οικουμενη*, *the world*? Nisi sancta ecclesia, *but the holy church*, the temple of God, and habitation of Christ." And in another place

^a Serm. 50. in Feria 6. Hebdom. Sanct. p. 70.

^b Ib. p. 71.

^c Enarr. in Ps. 48. p. 823.

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he says^k, "The church is called both heaven and *the world*, because it hath saints comparable to angels and arch-angels; also it hath the greatest part earthly, it is called likewise orbis terrarum, *the world*, which is founded upon the seas, and prepared upon the rivers. Moreover, *as the world*, the church says, *Look not upon me because I am black.*" And a little after^l, "Is not *the earth the Lord's and the fulness thereof?* Et vere orbis terrarum in ecclesia, *and verily the world in the church*; in which not only *Jew or Greek, nor Barbarian, nor Scythian*, nor bond or free, but we are all one in Christ." Moreover, *Ambrose* very frequently observes, that it is the church for whom Christ suffered and died, and which is redeemed by his blood. "The domestic *Jews* bought with a price, he says^m, are the *Gentiles who have believed*, quia pretio sanguinis Christi redempta est ecclesia, *for by the price of Christ's blood is the church redeemed.*" And in another place he saysⁿ, "Seeing *Christ suffered for the church*, and the church is the body of Christ, faith does not seem to be exercised on Christ by them, (meaning schismaticks) by whom his passion is made void, and his body pulled asunder." And

^k Enarr. in Pf. 118. Lamed. p. 980.

^l Ib. p. 981.

^m De Abraham. l. 2. c. 11. p. 267.

ⁿ De obitu Satyr. p. 316.

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versary, but serve the Lord alone, who in his own love hath *redeemed thee*, quia ipse est suorum redemptio servulorum, *for he himself is the redemption of his servants.*" And in another place, speaking of the man that was healed at the pool of *Bethesda*, he says^a, "Then one was cured, not all are healed, or *without doubt*, unus solus populus Christianus, *one Christian people only.*" Once more^b, "The Lord *Jesus* was alone when he redeemed the world, for not a legate, nor a messenger, but the Lord himself alone, *saved his own people.*" He represents the intercession of the Spirit, and the sufferings of Christ, to be for the same persons^c; "The Spirit intercedes for the saints, *because the Spirit maketh intercession for us*, pro quibus enim Christus passus est, *for whom Christ suffered*, and whom he hath cleansed by his own blood, *for them* the Spirit intercedes;" which can't be said of all men. Moreover, he intimates, as tho' he thought it impossible that any one should be damned for whom Christ died, and whom he has redeemed by his blood; his words are these^d, "Can he *damn thee*, quem redemit a morte, *whom he has redeemed from death*, for whom he offered himself, whose life he knows is

^a De initiand. c. 4. p. 346.

^b Epist. l. 4. ep. 31. p. 262. et l. 6. Ep. 51. p. 312.

^c Ib. l. 5. ep. 40. p. 290.

^d De Jacob. l. 1. c. 6. p. 317.

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not to the *Manichees*." On these words, *My people shall return hither*, he has this note¹, "What is *hither*? that is, to me, to my equity and righteousness, and to my worship; and *he shall fulfil the days of his life*; both which you may so understand, that the people truly shall be *redeemed*, *Qui crediderit in eo, which shall believe in him.*" And in another place he says², "the cross of the Lord is a precipice to *unbelievers*, sed vita credentibus, *but life to them that believe.*" Again³, "The cross is a reproach to the perfidious, but to *the believer* grace; to the believer *redemption*, to the believer the resurrection, because Christ has suffered for us." Once more⁴, "Christ is salvation to *them that believe*, but punishment to unbelievers;" yea, he says⁵, "If thou dost not *believe*, non descendit tibi, non tibi passus est, *he did not come down for thee, he did not suffer for thee.*" Elsewhere he observes⁶, that "the passion of the Lord is profitable to all, and gives redemption to *sinners*, quos flagitii pœnituit admissi, *who repent of sin committed.*" Again he says⁷, "Be not the servant of the serpent, the enemy and ad-

¹ Enarr. in Ps. 72. p. 855.

² In Ps. 118. Samech, p. 1007.

³ Ib. Schin, p. 1079.

⁴ De filii Divinitate, c. 8. p. 284.

⁵ De fide, l. 4. c. 1. p. 163.

⁶ De pœnitent. l. 1 c. 15. p. 399.

⁷ Enarr. in Ps. 43. p. 792. et in Ps. 48. p. 826.

versary,

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heresies, in which are several expressions that are agreeable to the doctrine of particular redemption; as when he calls in question the redemption of some persons, which he could not well do, if he thought that all were redeemed by Christ. Thus speaking of the *Arrians*, he says¹, "These rash men again introduce some other passages of scripture, sowing their opinions of damnation against him who has redeemed them, *επειρ ηγοραδισαν*, *if so be they are redeemed.*" And elsewhere² having mentioned these words, *Ye are bought with a price, with the precious blood of Christ, a lamb without spot and without blemish*, he adds, "If therefore ye are bought with blood, *εκ υπαρχουσιν των ηγορασμενων*, *thou art not of the number of them that are bought*, O Manes, because thou deniest the blood." Besides the characters which he sometimes gives of the persons for whom Christ suffered and died, do not agree with all mankind; as when he says³, that "He (Christ) in the last days vouchsafed to be in the womb of a virgin, and formed a body for himself, and was truly born, and really became man, that he might suffer in the flesh for us, and give his life, *υπερ των ιδων προβατων*, *for his own sheep.*" Again⁴,

¹ Contr. Hæref. 69. § 58. p. 781. Vol. 1.

² Ib. Hæref. 66. § 78. p. 609.

³ Ib. Hæref. 24. § 9. p. 74.

⁴ Ib. Hæref. 39. § 8. p. 289.

"He

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the reward of his own death?" Moreover, many of his general expressions may be understood of the sufficiency of Christ's blood to redeem all men; for thus, in one place^c, he expresses himself concerning Christ, "He is free from all, nor does he give the price of redemption for his own soul, *the price of whose blood, poterat abundare ad universa mundi totius redimenda peccata, is able to abound to redeem all the sins of the whole world.*" Besides, it may be further observed, that the general benefit which mankind has by the death of Christ, *Ambrose* sometimes explains of the resurrection^f, tho' that which is to eternal life he limits^g to all *Christians*, who are the body and members of Christ.

NUMB. XXIX.

EPIPHANIUS. A. D. 390.

Epiphanus was bishop of *Salamis*^h, sometimes called *Constance*, in *Cyprus*, he lived to the year 403. and wrote many things in his old age; and the chief of his writings which remain, is a large work against

^c Enarr. in Pf. 48. p. 826.

^f In Exod. p. 441.

^g In dominic. resurrect. Sermon. 55. p. 75.

^h Vid. Act. 13. 5.

heresies,

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heresies, in which are several expressions that are agreeable to the doctrine of particular redemption; as when he calls in question the redemption of some persons, which he could not well do, if he thought that all were redeemed by Christ. Thus speaking of the *Arrians*, he says¹, "These rash men again introduce some other passages of scripture, sowing their opinions of damnation against him who has redeemed them, *επερ ηγορευθησαν, if so be they are redeemed.*" And elsewhere² having mentioned these words, *Ye are bought with a price, with the precious blood of Christ, a lamb without spot and without blemish*, he adds, "If therefore ye are bought with blood, *εκ υπαρχουσιν των ηγορευσμενων, thou art not of the number of them that are bought*, O *Manes*, because thou deniest the blood." Besides the characters which he sometimes gives of the persons for whom Christ suffered and died, do not agree with all mankind; as when he says³, that "He (Christ) in the last days vouchsafed to be in the womb of a virgin, and formed a body for himself, and was truly born, and really became man, that he might suffer in the flesh for us, and give his life, *υπερ των ιδιων προβατων, for his own sheep.*" Again⁴,

¹ Contr. Hæref. 69. § 58. p. 781. Vol. 1.

² Ib. Hæref. 66. § 78. p. 609.

³ Ib. Hæref. 24. § 9. p. 74.

⁴ Ib. Hæref. 39. § 8. p. 289.

"He

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“He (the Devil) has always heard the prophets declaring the coming of Christ, the future redemption of them that had sinned, καὶ δια χειρὸς μετανοήτων, and by Christ repent: And he thought that he himself should obtain some mercy.” Once more, citing those words, *Christ hath redeemed us from the curse of the law, being made a curse for us*, he makes this observation^a, “Christ is not the curse, but the dissolution of the curse; a blessing indeed, παντὶ τοῖς εἰς αὐτὸν ἀληθῶς πεπιστευκοσιν, to all that truly believe in him: So he hath redeemed, he does not say, he hath bought.” Monsieur Daille^o has cited a single passage from this writer, as countenancing general redemption, where he says^p, that Christ first offered up himself, that he might abolish the sacrifice of the Old Testament, by giving a more perfect, and a living one, *for the whole world;*” which may be very well understood of the *Gentiles*, since the sacrifice of the Old Testament did not belong to them, but to the *Jews* only.

As to what is cited^q from *Asterius Amasenus*, who thought, that if Judas the betrayer had not immediately laid violent hands on himself, but had fell on his knees and asked mercy, he would not have

^a Ib. Hæref. 42. § 8. p. 309.

^o Apolog. p. 807.

^p Hæref. 55. § 4. p. 471.

^q Apolog. p. 807, 808.

been

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been afar off from those mercies which are shed over the whole world. This does not prove, that he thought that Christ died for all men, nor for *Judas*; but that he was of opinion, that had he truly repented he would have shared in that mercy which repenting sinners all over the world have a share in. And whereas it is also observed from him as his sense of the parable, of the man that fell among thieves, that it designs all mankind naked of piety and virtue, and wounded by enemies, whom *Moses* and others looking upon could not heal; but when the *Samaritan*, who is our Saviour, came, he administer'd healing; which may very well be allowed, without supposing healing administer'd to every individual of human nature, which is not true in fact.

N U M B. XXX.

GAUDENTIUS BRIXIENSIS.
A. D. 390.

G*audentius* was made bishop of *Brixia*, a city of *Venice*, about *A. D.* 390. and died after *A. D.* 407¹. There are some tracts of his remaining in which are several passages relating to the subjects of redemp-

¹ Vid. *Dallaci Apolog.* p. 808.

tion,

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tion. In one place he says¹, "We ought, according to the command of God, first to mortifie the lusts of the flesh, and so receive *the body of Christ*, qui pro nobis servientibus in *Ægypto* est immolatus, *who is sacrificed for us that serve in Egypt.*" And elsewhere², "They (the *Jews*) not only would not receive him, but they crucified him, who therefore notwithstanding bore up the body that was assumed to die, that by rising again through his own power he might both shew the omnipotence of his majesty; and that by removing and *conquering death*, vitam credentibus redderet, *he might restore life to them that believe*, and condemn the compleat wickedness of the crucifiers." And in another place³, having mentioned *Phil.* ii. 8. he adds, "By a spontaneous humility, with the Father's will, he (Christ) voluntarily bore the cross, ut mors ejus fieret vita credentibus, *that his death might become life to them that believe.*" And elsewhere⁴, on *John* xii. 32. he has this note, "To wit, that being lifted up on the cross, omne seculum ad suam fidem vocaturus esset, *he might call every age to faith in himself*; but that he says, *I will draw, omnia, all things, to myself, and not omnes, all men*; by this, I

¹ Gaudent. de Exodo, Tract. 2. p. 46.

² Ib. Tract. 7. p. 57.

³ Ib. Resp. ad Paul. Diacon. Tract. 19. p. 101.

⁴ Ib. Tract. 12. in Joh. 12. 32. p. 78.

think,

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think, says he, is *signified*, quod omnia creaturarum genera, *that all kinds of creatures*, which were either sacrificed or dedicated to idols, Christ promised should be restored to his blessing, and consecrated to his name." Monsieur *Daille* cites * two passages from this writer, in the first of which *Gaudentius* says, that Christ took the flesh of righteous men and sinners of the virgin, and a body not only of the *patriarchs and prophets*, sed ex totius generis humani massa, *but of the mass of all mankind*; which is very true, Christ's human nature being of the same common lump and mass with, and like to that of others, *sin only excepted*. But then this writer does not say, that Christ suffered in the flesh, and offered up this body for the whole lump and mass of mankind, and all the individuals of it. True it is, that in the *other* passage he observes, that *Christ died*, pro totius mundi peccatis, *for the sins of the whole world*; which is no other than the phrase used by the Apostle, 1 *John ii. 2.* to which he doubtless refers, which he understands of *Gentiles* in distinction from *Jews*, and is the plain and obvious meaning of the Apostle. With much more pertinency might be alledged another passage of this writer in favour of particular redemption, where he says, "Let us study to love Christ

* Apolog. p. 808.

† Gaudent. de natali Domini, Tract. 13. p. 81.

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 in the poor, who in all respects loved us;
 and who, as a good shepherd, *laid down his
 life, pro ovibus suis, for his own sheep;*" not
 only for the sheep, but for *his own* sheep.

N U M B. XXXI.

JOANNES CHRYSOSTOMUS.
 A. D. 390.

C*hrysoſtom* often makes uſe of the Apoſtle's
 words, *who would have all men to be ſa-
 ved*, and drops many general expreſſions
 concerning the love of God to men, and his
 deſire of their welfare; which *M. Daille*^a
 has collected together in favour of the gene-
 ral ſcheme, though there is not a word in
 them about the death of Chriſt, and re-
 demption by it. *Cbryſoſtom* does indeed ſay
 elſewhere^a, that "the ſacrifice (of Chriſt)
 was offered for the whole nature, *ἡ ὅλην
 natureν ὡς ὅλην*, and was ſufficient to ſave all."
 Which is not denied; but then he imme-
 diately obſerves, that only believers receive
 any advantage by it; his words are theſe,
*οἱ δὲ τῇ ἐνεργείᾳ χρῆσταιμενοὶ οἱ πεισθέντες εἰσι
 μέντοι*, but they only enjoy the benefit who be-
 lieve. He alſo ſays^b, that "the rational

^a Apolog. p. 808. ad 816.

^a In Gal. 2. 20. Tom. 3. p. 735.

^b In Gen. Homil. 47. Tom. 1. p. 384.

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lamb is offered for the whole world." But then he explains the whole world by such men who are purified, are freed from error, and brought to the knowledge of the truth; for he adds, "The same hath purified the whole world, he has freed men from deception, and brought them to the truth." Indeed on those words, *that he by the grace of God might taste death for all*, he observes^c, that "this is not for believers only, but the whole world, for he died for all: What if all do not believe? He hath fulfilled his part." And again, on those words, *Christ was once offered to bear the sins of many*, he has this note^d, "Why does he say *many* and not *all*, επειδε μη παντες επιστευσαν, *because all do not believe?* For all indeed he died to save all, as to his part, αντιπροσ γαρ εστιν ο θανατος εκεινη της παντων απωλειας, *for that death was equivalent to the destruction of all, but he did not bear, or take away the sin of all, because they would not.*" In all which, though he seems to intimate that Christ died intentionally to save all, and makes the effect of Christ's death depend on the will of man; yet what he says confirms the distinction so much used in this controversy, that Christ died for all men as to the sufficiency of his death for all, but not as to the effect

^c In Heb. Homil. 4. Tom. 4. p. 451.

^d Ib. Homil. 17. p. 522.

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of it; for certain it is, that *Chrysostom* did not think that all *Adam's* posterity that sprung from him, and died in him, are quickened, or made alive by Christ, in a spiritual sense; his note on those words, *For as in Adam all die, even so in Christ shall all be made alive*, is this, "What therefore? tell me, do all die the death of sin in *Adam*? How then was *Noah* righteous in his generation? How *Abraham*? How *Job*? And how all others? Tell me, *Shall all be quickened in Christ*? πως οι εις γεννην απαγομενοι, how can they be that are led to hell? But if this is said of the body, the sense stands good; but if of righteousness and sin, not so." In some places the characters he gives of those for whom Christ died, are such as cannot agree with all mankind, "If, says he^f, to dig up a church is vile and wicked, much more, ναον πνευματικον, a spiritual temple; for man is more venerable than a church, for Christ did not die for walls, αλλα δια της ναος της, but for those temples." Again^g, "Dost thou despise, ανθερωπον πιστη, a believing man, who when he was an unbeliever Christ did not despise? What, do I say he did not despise him? Verily, he so loved him, whilst an enemy and deformed, ως η αποθανειν υπερ αυτου, as even

^e 1 Cor. Sermon. 39. Tom. 3. p. 505.

^f In Rom. Sermon. 26. lb. p. 210.

^g Ib. Sermon. 27. p. 216.]

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to die for him." Upon these words ^h, *And I, if I be lifted up from the earth will draw all men unto me*, he has this note, *τετεσιγ κ' τις ἐξ ἐθνων*, *that is, and those of, or from among the Gentiles*; by which it appears, that by *all* he only understood *some*. What he says ⁱ concerning *Julian* the emperor seems to favour the doctrine of general redemption most of any thing cited from this writer, as, that "*he (Julian) turned from, and hated his benefactor and Saviour, and who did not spare his only begotten Son, δι' αὐτον, for him.*" As for the imperfect work upon Matthew, which bears *Chrysostom's* name, it is none of his ^k; but is the performance of a much later writer, wherefore what is produced from thence does not come under our consideration.

As for the passages out of *Severianus*, cited by Monsieur *Daille*, the first of them only shews, that the Gospel of the kingdom is published to the whole world, and is made useful to all sorts of men, which does not suppose universal redemption; and the other, that whereas all human things are fallen, Christ has took upon him all things, and by his grace renews them; which is capable of being understood in such a sense as

^h In Joh. 12. 32. Tom. 2. p. 840.

ⁱ Orat. 1. in S. Babyl. Tom. 5. p. 439.

^k Vid. Rivet. Critici Sacri, l. 4. c. 1. p. 349, &c. James's Corruption of the Fathers, Part I. p. 87.

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not at all to favour that doctrine, since it can't be thought that Christ took upon him more than he renews by his grace, and these are not all men.

N U M B. XXXII.

RUFFINUS AQUILEIENSIS.

A. D. 390.

R*uffinus* was presbyter of the church at *Aquileia*, and died *A. D.* 410. He translated much out of the *Greek* into the *Latin* tongue, as *Eusebius's History*, and many of the writings of *Origen*, of whom he seemed to be a favourer, about which *Jerom* and he had a sharp contention. Some others of his writings are still extant, as his *Invectives against Jerom*, and his *Exposition of the Creed*; in the former of which, besides his saying ¹, that Christ "was made man, and suffered for our salvation, and for our sins," he has these words ^m, "Christ died for us, and shed his blood for our redemption. Sinners indeed we are, sed de ipsius grege sumus, et inter ejus oviculas numeramur, but we are of his flock, and are reckoned among his sheep." From whence it appears, that

¹ *Ruffin. in Hieron. Inveſt. l. 1. inter Hieron. opera, Tom. 4. p. 87. A. M.*

^m *ib. l. 2. p. 99. B.*

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he thought that those for whom Christ shed his blood, though they are sinners, yet are of his flock, and the sheep of his pasture; and in the latter of these pieces he thus expresses himselfⁿ, "He alone who knew no spot of sin hath blotted out the sins of *all*, eorum duntaxat qui sanguine ejus postes suae fidei signassent, *of them only who should mark the doors of their faith with his blood.* Monsieur Daille^o has a passage from this author, which he thinks favours the general scheme, in which he says^p, "Therefore Jesus is crowned with thorns, that the first sentence of condemnation might be dissolved; he is led to the cross, and upon the *tree is hung*, Totius mundi vita, *the life of the whole world.*" Which character is very true of Christ as the creator of all things, *in whom was life, and that life was the light of men*, of every man that comes into the world; and even of him as a Redeemer and Saviour, who gave his flesh *for the life of the world*, even the whole world of the elect, but not for the life of every individual person in the world; for it is not true in fact that Christ is the life of every man in a spiritual sense; every man is not quickened by him, and therefore this could not be *Ruffinus's* meaning. Besides, a little after, speaking of the

ⁿ Symbolum Ruffini, Ib. p. 46. C.

^o Pag. 821.

^p Symbolum Ruffini, Ib. M.

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water and blood which came out of Christ's side, he says, *it brought forth water, quæ credentes diluat, that it might wash believers;* and it brought forth blood, qui condemnat incredulos, *that it might condemn unbelievers.* So far, according to him, was Christ, or the Death of Christ, from being the Life of the whole world in that sense.

Theophilus bishop of *Alexandria*, was contemporary with *Ruffinus* and *Jerom*, the latter of which translated his *three paschal* books out of *Greek* into *Latin*, from whence *M. Daille* ⁹ has a citation which he supposes countenances the doctrine of general redemption, and is this [†]; "Now also, the living wisdom of God calls us forth to celebrate the holy *passover* (or *Easter*) omnes cupiens ejus esse participes, *desiring that all might be partakers of it.*" i. e. of the Lord's Supper administer'd at that time; but surely it could never be the meaning of *Theophilus*, that it was the will of Christ that every individual person should partake of it, only all such as were *proper subjects*, cunctos domini timore purgatos, *all that were purified in the fear of the Lord*, these were fit to attend such a solemnity as he himself says in the same book [‡]. Monsieur *Daille* might

⁹ Pag. 821.

[†] *Theophil. Paschal. l. 3. inter opera Hieron. Tom. 9. p. 190. E.*

[‡] *Ib. p. 191. A.*

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have picked out a passage more to his purpose than this, as when *Theophilus* says¹, that Christ "uniting to himself a whole body, and a whole soul, shewed in himself a *perfect man*, ut perfectam cunctis hominibus in se & per se largiretur salutem, *that he might in and by himself give perfect salvation to all men.*" But his meaning cannot be, that Christ gives compleat salvation to every individual of mankind, for then every man would be saved, which is not true; but that Christ being perfect man, gives perfect and compleat salvation to all men to whom he gives salvation. And it is evident, that this early writer was of opinion, that the sufferings and death of Christ could not be made void, and become of no effect, by any sins or transgressions of men whatever; for speaking of *Origen* and his notions, "In vain, says he", he dreams that souls ascend to heaven and descend; and now they go forward, and anon tumble down below, that so they often die through innumerable falls, et Christi passio irrita fiat, *and the sufferings of Christ become void*; for he who once died *for us*, aeternam nobis victoriae suae laetitiam dedit, quae nulla vitiorum mole extenuetur, *bath given us the everlasting joy of his own victory, which can't be*

¹ Ib. l. 1. p. 185. B.

² Theoph. Paschal. l. 2. p. 188. I.

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lessen'd by any bulk of sins." Whereas, if Christ suffered death for all men, and all men are not saved, his sufferings and death must be so far in vain and of no effect.

Monfieur *Daille* * next cites *Synefius*, who was ordained bishop of *Ptolemais* A. D. 411. by *Theophilus* of *Alexandria*, who only says, "That Christ ought to be crucified, *ὡς ἡμεῖς ἀπὸ πάντων ἀμαρτιῶν, for the sin of all.*" But whether he means, that it was necessary that Christ should be crucified for the sins of the *Gentiles*, as well as *Jews*, for the sins of all sorts of men, for the sins of all the elect, or for the sins of every individual of mankind; which latter sense can only serve the cause for which it is brought, is not certain. This author seems to be of a later date than to come within the time proposed to be considered.

N U M B. XXXIII.

HIERONYMUS. A.D. 390.

DR. *Whitby* * claims *Jerom* on his side the question, in proof of which he cites two passages out of him; the *first* is this, though not as the Doctor has cited and ren-

* Apolog. p. 821.

* Postscript to his Discourse on the five Points, p. 572. Ed. 2. 548.

der'd

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der'd it, which is done very imperfectly. *Ierom* is speaking of Christ, of whom he says^y, "In no wise either as an ambassador, or as a messenger, but he himself will *save them*, qui receperunt salutem, *who have received salvation*, not by the merit of their works, but by the love of God, *For God* *js* *loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. But if the prudent reader should with a tacit thought reply, Why are not many saved, if he hath saved them, and loved, and spared his sons, and hath redeemed them with his blood, and hath undertook for, and exalted them that are assumed? A plain reason is inferr'd from hence, but they have not believed, and have provoked his Holy Spirit, or his holy One, which is called in *Hebrew* קדש, wherefore God was willing to save them that desire, *i. e.* to be saved, and hath provoked them to salvation, that the will might be rewarded, but they would not believe." The whole paragraph is intricate and perplexed, and the meaning of it not easy to come at; for he suggests, that *many are not saved* whom God *has saved*, and that God is willing to save all that *desire* to be saved, and yet they *would* not believe, things which are hard to be reconciled; and who

^y Comment. in If. Tom. 5. p. 110. F.

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the sons are God has loved, spared, and redeemed, and who the *assumed ones*, he has undertook for, and exalted, one can't very well know, unless he means the *Jews*. Such an obscure passage cannot yield much advantage to a cause. The *second* is wrongly translated by the Doctor, thus, "*John Baptist* must lye, when he said, Behold the lamb of God, who taketh away the sins of the world, if there be any yet living for whose sins Christ did not suffer." Now *Jerom*, in the place referr'd to, is taking notice of the heresy of the *Cainites*, which; he says, was then revived, and overturns the whole mystery of Christ; for, adds he^z, "*It says, that there are some sins, quae Christus non posset purgare sanguine suo, which Christ could not purge away by his blood; and that the scars of former sins were so deep, both in bodies and minds, ut medicina illius attenuari non queant, that they cannot be lessened by his medicine.*" On which he observes, "What else does this mean, but that Christ *died in vain*? Si aliquos vivificare non potest, *If there are any he could not quicken;*" and then follows the words referr'd to, "*John the Baptist* lyes, when pointing out Christ both by finger and voice, *Behold the lamb of God, behold him that taketh away the sins of the world; si sunt*

^z Epist. ad Oceanum, Tom. 2. p. 106. B.

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adhuc in seculo quorum Christus peccata non tulerit, *If there are any yet in the world whose sins Christ could not bear.*" The plain and obvious sense of his words, in opposition to the heresy of the *Cainites*, is this, That there are no sins but the blood of Christ *can* purge away; nor any such wounds made by them but that *can* heal them; nor any persons dead in sin but he *can* quicken if he will; nor are there now, nor were there ever in any age such enormous crimes committed but he *could* have bore; and, who will deny this? The Doctor next refers us to *ten* other passages to the same effect cited from *Jerom* in Monsieur *Daille*, whom he always wrongly calls *Dally*; and he might have said more than *ten*, but these, as many as they are, only express the will of God to have all men saved, and come to repentance, and the knowledge of the truth; or Christ's love to mankind, and to a lost world, and his ability, and the sufficiency of the price of his blood to redeem the whole world; all which we own agreeable to the scriptures of truth; and we'll try, if *ten* or *twelve*, or more passages, can't be found in *Jerom's* works, in which he either expressly declares, that Christ did not die to redeem all men, or limits his redemption to certain persons, whose characters he gives, as when interpreting these words, *bring hither the fatted calf*, he says, "*The fatted calf*;

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calf^a, qui ad poenitentiae immolatur salutem, *which is sacrificed for the salvation of penitents* is the saviour himself, whose flesh we daily feed on, whose blood we drink." And a little after^b, mentioning these words, *they began to be merry*, he adds, "This feast is daily celebrated, the Father daily *receives the Son*, semper Christus credentibus immolatur, *Christ is always sacrificed for believers.*" And elsewhere he says^c, "Therefore the Lord is *crucified*, ut et nos qui credimus in *eum* et peccato mortui sumus, *that we who believe in him, and are dead to sin*, might be crucified with him." On those words, *Zion shall be redeemed with judgment*, he has this note^d, "Non omnes redimentur, nec omnes salvi fient sed reliquiae, *not all shall be redeemed, nor shall all be saved, but the remnant*, as is said above;" meaning in *Isa. i. 9*. And in another place speaking of spiritual *Jacob* and *Israel*, whom he makes to be the first church gathered out of the people of the *Jews*, he says^e, "Let him not fear the persecutors, because he is *redeemed by the blood of Christ*, who has called him by his name; and because of *familiarity*, specialiter appellet populum suum, *be*

^a Epist. ad Damasum, Tom. 3. p. 42. I.

^b Ib. K.

^c Ep. ad Algasiam, Tom. 3. p. 52. B.

^d Comment. in Is. Tom. 5. p. 5. E.

^e Ib. p. 74. K.

does

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And on those words, *The Redeemer shall come to Zion*, he has this remark ⁱ, “The meaning is, says he, Christ shall come who shall redeem *Zion* with his blood. But lest we should think, *omnem redimi Sion, That all Sion, or every one in Sion, is redeemed*, and that she is delivered from her sins, who is defiled with the blood of the Lord, he very significantly adds, *his qui redeunt ab iniquitate, si voluerint agere poenitentiam, to them that return from iniquity, if they would repent*; in whom our Lord’s prayer is fulfilled, *Father, forgive them, for they know not what they do.*” And in another place ^k, having cited *Mat. i. 21. Thou shalt call his name Jesus, for he shall save his people from their sins*, makes this observation, *Qui salvator credentium, He that is the Saviour of believers* is the judge of all, that he may render to every man according to his works; to the righteous rewards, to sinners everlasting punishment; and the Lord and Saviour himself, he (the prophet) says, shall call them; or, according to the *Hebrew*, the *Apostles* and *apostolic men* shall call them, *sanctum populum et redemptum a domino, qui redempti sunt Christi sanguine, the holy people, the redeemed of the Lord, who are redeemed by the blood of Christ.*” And a little

ⁱ Ib. p. 104. F.

^k Ib. p. 109. D.

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after¹ he has this note on the words, *The year of my redeemed is come*; “The year of my redemption cometh, that at the time in which the *adversaries are punished*, *Dei populus liberaretur*, imo *redimatur pretioso sanguine agni*, the people of God may be delivered, yea, redeemed with the precious blood of the lamb, who in the Revelation of John is said to be slain.” Those words in *Jon.* ii. 4. *I will sacrifice unto thee with the voice of thanksgiving, I will pay that I have vowed*; which he understands of Christ, he paraphrases in this manner^m, “I who am devoured, *pro salute multorum, for the salvation of many*, will sacrifice unto thee with the voice of praise and confession, offering my self; for Christ *our* passover is sacrificed, and as a priest and a sheep he offered himself *for us*. And I will confess, says he, unto thee, as I before confessed, saying, *I confess to thee, Father, Lord of heaven and earth*; and I will pay the vows which I have made *to the Lord*, *pro salute omnium*, ut omne quod dedisti mihi non pereat in aeternum; *for the salvation of all, that all which thou hast given me might not perish for ever*.” Descanting upon *Zeph.* iii. 1. which is render’d by the *septuagint*, *O illustrious and redeemed city, the dove*, he has these

¹ *Ib.* M.

^m *Comment. in Jonam. Tom. 6. p. 57. H. I.*

words,

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words^a, “The illustrious and *redeemed city* by the blood of Christ, according to what is said above, is clearly meant the church, which is called a Dove, because of the simplicity of the multitude of believers in it.” And a little after^o, “What is so illustrious as the church which is established in the whole world, so *redeemed by the blood of Christ*? And a dove, because of *the grace of the Holy Spirit*, ut ecclesia de gentibus congregata, as the church gathered out from among the Gentiles?” His note on those words^p, *And to give his life a ransom for many*, is this, “When he took upon him the form of servant, that he might shed his blood for the world, he does not say, that *he gave his life a ransom*, pro omnibus, sed pro multis, I est, pro his qui credere voluerunt, *for all, but for many, that is, for those who would believe.*” Dr. Whitby^q replies to this citation, by distinguishing between the will of God, that all men should be saved, and the effect of it, which depends on the will of man, in which respect Christ died not for all, but for many; as though the will of God depended on the will of man, and could be without effect; and then cites a passage from this *Father* to prove, that God saves

^a Comment. in Soph. Ib. p. 98. C.

^o Ib. H.

^p Comment. in Matth. Tom. 9. p. 28. A.

^q Postscript, p. 572. Ed. 2. 548.

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none without their will, which no body denies; for God makes his people willing in the day of his power. Again, he elsewhere says^r, "*We were by nature children of wrath as others, et omnes sancti ab ira sanguine Christi redempti sunt, and all the saints are redeemed from wrath by the blood of Christ.*" Again he observes^s, that "without the blood of the Lord Jesus no man can draw nigh to God, because he is our peace — and if *Christ is pax credentium, the peace of believers*, whoever is without peace consequently hath not Christ." And elsewhere speaking of the seal of the Spirit, he says^t, "He that is sealed so as to keep the seal, and shew it in the day of redemption pure and sincere, and in no part damaged, may be able, because of that, *to be numbered, cum his qui redempti sunt, with them that are redeemed.*" And on those words, *the grace of God hath appeared to all men*, he has this remark^u, "There's no difference of free and bond, of *Greek and Barbarian*, of circumcised and uncircumcised, of men and women, but *we* are all one in Christ, *we* are all called to the kingdom of God, *we* are all after the offence reconciled to *our* Father, not by our merits, but by the grace of the

^r Comment. in Eph. p. 93. C.

^s Ib. p. 94. B.

^t Ib. p. 100. K.

^u Comment. in Tit. p. 112. B.

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Saviour ;" where it is plain, by *all men* he understands persons of every sex, rank and condition. And a little after, says he " Rightly therefore Christ Jesus our great God and Saviour, hath *redeemed us by his own blood*, ut sibi Christianum populum peculiarrem faceret, *that he might make for himself a peculiar Christian people.*" More passages of the like nature might be produced, but these may suffice.

As for the many citations by Monsieur Daille * out of *Maximus Taurinensis*, I take no notice of, because the *sermons* from whence they are taken are *incertae fidei*, of *doubtful credit* †, and out of them many things are ascribed to different authors.

* Ib. C. D.

† Pag. 826, &c.

‡ Vid. Rivet. Critic. Sacri, l. 4. c. 23. p. 430.





C H A P. III.

*Of ORIGINAL SIN, the IMPOTENCE of
Man's FREE WILL, and the NE-
CESSITY of the GRACE of GOD
to every thing that is spiritually
good.*



AUSTIN has proved the doctrine of original sin out of the writings of the *Fathers* that were before him, by producing such clear testimonies of theirs, that as *Vossius* says^a, "It is very much to be wonder'd at, that there were any formerly, or any now to be found, who think that this was a device of *Austin's*, and would persuade others so; against these, adds he, we shall shew, that even before the Times of *Austin*, *Ecclesiam Dei semper in eo conspirasse, the church of God always agreed in this*, that we sinned in *Adam*, in whose loins we were virtually contained, and by that sin deserved a privation of original righteousness, temporal death, and an eternal separation from God." The testimonies of *Vossius*, besides

^a Hist. Pelag. l. 2. Par. 1. Thef. 6. p. 150.

those

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those of *Austin's*, together with an addition of many others, will be given under the following *Numbers* in proof of this point. These early writers did indeed say many things incautiously, and without guard, concerning free will, which are not easily reconcilable to other expressions of theirs, to which they were led by the opposition they made to the errors of the *Valentinians*, *Basilidians*, *Marcionites*, *Manichees*, and others, who held two different natures in man; that some were naturally good, and others naturally evil, and neither of them could possibly be otherwise. Now it was common with the *Fathers*, that when they set themselves against one error they generally went into the other extreme; this is observed^b even of *Austin* himself, "That when he wrote against *Arrius* he seemed to favour *Sabellius*; when against *Sabellius*, *Arrius*; when against *Pelagius*, the *Manichees*; when against the *Manichees*, *Pelagius*." Moreover, *Vossius*^c has this to say on their behalf, that "those holy martyrs, and other famous doctors, when they ascribe to man freedom to that which is good, either treat only of things natural and moral; or if at any time they speak of works of piety, and such as belong to God, they consider the will of

^b Rivet. de patrum autoritate, c. 11. § 4. p. 68.

^c Hist. Pelag. l. 3. Par. 1. p. 282.

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man in common, and indefinitely, not distinguishing what he can do by the strength of nature, and what by the strength of grace, but only attributing that nature to man, by which, before grace, he can do, or not do moral good; and after strength received by grace can believe or not believe, do, or omit works of piety; contrary to which were the opinion of the *Bardeſaniſts*, *Manichees*, and the like. If we interpret the Fathers otherwise, adds he, we muſt not only make them contradict one another, but themſelves alſo. Beſides, we ſhall make it appear in the following *Numbers* by a variety of testimonies, that they held the weakneſs and diſability of man, without the grace of God, to do any thing that is ſpiritually good; yea, even that is morally ſo; and that the will of man is ſinful, and the root of ſin; and that it is in a ſtate of ſervitude and bondage to ſin, until releaſed by the grace of God; and as to the neceſſity of the grace of God to the performance of every good action, *Voffius*^a aſſerts and proves what follows, that “ the *Latin* writers who were before the times of *Pelagius*, clearly acknowledged the neceſſity of grace; both the *Africans*, as *Tertullian*, *Cyprian*, and *Anobius*; and the *Italians*, *French*, and others, as *Lactantius*, *Hilary*, and *Ambroſe*;

^a Id. *Tract.* I. p. 267.

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nor can any one be produced who thought otherwise." Again; "They who deny that the *Greek Fathers* understood the doctrine of the necessity of grace, do them a very great injury, since they often most plainly assert it." The citations made by him in proof of this, with many others, will be given hereafter. I conclude with the words of *Vincentius Lirinensis*, "Whoever, says he, before the profane *Pelagius*, presumed that there was such a power in free will, as to think the grace of God unnecessary to help it through every act in things that are good? Who before his prodigious disciple *Caelestius* denied, that all mankind are guilty of Adam's transgression?"

BOOK II.

CLEMENT ROMANUS.

CLEMENT was a Roman Christian writer, who lived in the first half of the second century. He was a native of the city of Rome, and was a disciple of the apostle Peter. He was a man of great piety and learning, and his writings are full of wisdom and instruction. His style is simple and direct, and his arguments are clear and convincing. He was a great defender of the Christian faith, and his writings have been a source of comfort and strength to many Christians throughout the centuries.

"The church of Rome has been the center of the Christian world since the time of the apostles. It has been the seat of the papacy, and the source of authority for the whole Christian world. It has been the center of the Christian world, and the source of authority for the whole Christian world."

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man in common, and indefinitely, not distinguishing what he can do by the strength of nature, and what by the strength of grace, but only attributing that nature to man, by which, before grace, he can do, or not do moral good; and after strength received by grace can believe or not believe, do, or omit works of piety; contrary to which were the opinion of the *Bardeſaniſts*, *Manichees*, and the like. If we interpret the Fathers otherwise, adds he, we muſt not only make them contradict one another, but themſelves alſo. Beſides, we ſhall make it appear in the following *Numbers* by a variety of teſtimonies, that they held the weakneſs and diſability of man, without the grace of God, to do any thing that is ſpiritually good; yea, even that is morally ſo; and that the will of man is ſinful, and the root of ſin; and that it is in a ſtate of ſervitude and bondage to ſin, until releaſed by the grace of God; and as to the neceſſity of the grace of God to the performance of every good action, *Voffius*^a aſſerts and proves what follows, that “the *Latin* writers who were before the times of *Pelagius*, clearly acknowledged the neceſſity of grace; both the *Africans*, as *Tertullian*, *Cyprian*, and *Aurelius*; and the *Italians*, *French*, and others, as *Laſtantius*, *Hilary*, and *Ambroſe*;

^a See *Tract. I. p. 267.*

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nor can any one be produced who thought otherwise." Again^c, "They who deny that the *Greek Fathers* understood the doctrine of the necessity of grace, do them a very great injury, since they often most plainly assert it." The citations made by him in proof of this, with many others, will be given hereafter. I conclude with the words of *Vincentius Lirinensis*^f, "Whoever, says he, before the profane *Pelagius*, presumed that there was such a power in free will, as to think the grace of God unnecessary to help it through every act in things that are good? Who before his prodigious disciple *Caelestius* denied, that all mankind are guilty of *Adam's* transgression?"

NUMB. I.

CLEMENS ROMANUS. A.D. 69.

C*lement* was so far from ascribing vocation, conversion, or sanctification, to the will of man, that he always considers it as the effect and produce of the will of God. His *epistle to the Corinthians* begins thus^a, "The church of God which dwells at *Rome* to the church of God which dwells at *Co-*

^c Ib. Thef. 2. p. 272.

^f Commonitor. 1. adv. Haeref. c. 34.

^a Clement. Ep. 1. ad Corinth. p. 2.

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rinth, κλητοις ηγιασμενοις εν θεληματι Θεου, to the called and sanctified by the will of God, through our Lord Jesus Christ." He denies that men are called and justified, and come to honour, glory, and greatness, by themselves, or by their own works, but by the will and grace of God ; for thus he expresses himself^b,
" All therefore are glorified and magnified, κ δι' αυτων, η των εργαων αυτων, η της δικαιοπραγιας, ης καταργησαντοι, αλλα δια τε θεληματος αυτου, not by themselves, or their own works or righteous actions which they have wrought out, but by his will ; and we also being called by his will in Christ Jesus are justified, κ δι' εαυτων, κ δι' δια της ημετερας σοφιας, η συνεσεως, η ευσεβειας, η εργαων, ων κατεργασαμεθα, εν οσιωτητι καρδιας, not by our selves, nor by our wisdom, or understanding, or piety, or the works which we have done in holiness of heart, but by faith, by which God Almighty hath justified all from the beginning, to whom be glory for ever and ever. Amen."

^b Ib. p. 72



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N U M B. II.

BARNABAS. A.D. 70.

Barnabas in his *epistle*^c has a passage which sets forth the corruption and weakness of the heart of man before the grace of God is implanted, insomuch that it stands in need of being rebuilt, new made, and created again; it runs thus, "How shall the temple be built in the name of the Lord? Learn, Before we believed in God, the habitation of our heart was *φθαρτον ὑ ἀδελφες*, *corrupt and weak*, as a temple truly built with hands; for it was an house full of idolatry, and idolatry was the house of devils, by doing what was contrary to God. It shall be built in the name of the Lord. Attend, that the temple of the Lord may be built glorious. How? Learn, receiving the remission of sins, and hoping in the name of the Lord, we become *new, being created again* as at the beginning.

^c Par. 1. § 12. p. 246.



N U M B.

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N U M B. III.

IGNATIUS. A.D. 110.

I*gnatius* was no favourer of the doctrine of free will; he ascribes sanctification and illumination to the will of God. His epistle to the *Romans*^d is inscribed to "the church sanctified and enlightened, εν θεληματι Θεου τε πιστωντος, *by the will of God, who does*, or according to another copy, τε θελησαντος, *who wills all things*, which are according to the faith and love of Jesus Christ our God and Saviour." He represents repentance as very hard to be obtained, when he warns^e the members of the church at *Smyrna* against beasts in the form of men, and advises them "not to receive them, and, if possible, not meet them, only, says he, pray for them, if so be they may repent, *οτι ε δυσκολον, which is very difficult*; but Jesus Christ, our true life, *has the power of this*," i. e. of giving repentance. He roundly asserts^f, that men in a carnal state have not a power to do any thing that is spiritual, *οι σαρκικοι τα πνευματικα περασει ο δυνανται*, *they that are carnal, says he, cannot do the things that are spiritual*, nor

^d Pag. 54. 298.

^e Ep. ad Smyrn. p. 3.

^f Ep. ad Ephes. p. 22.

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they that are spiritual do things that are carnal; as neither faith the things of unbelief, nor unbelief the things of faith." He denies Christianity to be the produce of moral suasion, but the effect of divine power; his words are these ^ε, *ε πισμου το εργον αλλα μεγαλυς εστιν ο χειριανθρ*, *the Christian is not the work of persuasion but of greatness, i. e. of the exceeding greatness of God's power,* which is wonderfully displayed in making the Christian, in continuing, preserving, and supporting him as such, especially, as he observes, when he is hated by the world.

NUMB. IV.

JUSTIN. A. D. 150.

Justin Martyr held the doctrine of original sin; he says ^h, that "Mankind by Adam fell under death and the deception of the serpent; that ⁱ *αμαρτωλοι γινσκομεν*, *we are born sinners*; and, that ^k *we are entirely flesh*, and *no good thing dwells in us*; he asserts, the weakness and disability of men either to understand or perform spiritual things, and

^ε Ep. ad Rom. p. 299.

^h Dialog. cum Tryph. p. 316. vid. p. 327. et Epist. ad Diognet. p. 502.

ⁱ Dialog. p. 327.

^k Epist. ad Zenam. p. 505,

denies,

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denies, that man, by the natural sharpness of his wit, can attain to the knowledge of divine things, or by any innate power in him save himself, and procure eternal life. In one of his treatises, speaking of the doctrines of the scriptures, he has these words ¹, *ε δε γαρ φυσει εφε ανθρωπινη εννοια, ελω μεβαλα η δεια γνωσκειν ανθρωποις δυνατον*, *For neither by nature, nor by human understanding is it possible for men to acquire the knowledge of things so great and so divine, but by a free gift descending from heaven upon holy men, who had no need of the art of words, nor of the contentious and vain-glorious way of speaking, but to exhibit themselves pure to the energy of the divine Spirit.*" And as for himself he could say ^m, "I don't study to shew an apparatus of words by mere art alone, for I have no such power, *αλλα χαρις παρ Θεου μοι εστις το συνιεναι τας γεγραμμεναις αυτε εδοθη μοι*, *but grace alone is given to me by God to understand his scriptures.*" He bids Trypho pray ⁿ, that "above all things the gates of light might be opened to him, for neither are they seen nor known by all, *ει μη τω Θεω δω συνιεναι η ο Χριστω αυτε*, *unless God and his Christ give them to understand them.*" And in another place he says ^o, "At that time being con-

¹ Ad Graecos, Cohort. p. 9.

^m Dialog. cum Tryph. p. 280.

ⁿ Ib. p. 225.

^o Epist. ad Diognet. p. 500.

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victed by our own works that we were unworthy of life, and manifested, that of *our selves*, ἀδυνατον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, τῇ δυνάμει τοῦ Θεοῦ δυνατοὶ γινώσκειν, *it was impossible to enter into the kingdom of God, — by the power of God we might be made able.*" And a little after he says, "Having sometime before convinced us, το ἀδυνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, *of the impossibility of our nature to obtain life*, hath now shewn us the Saviour, who is able to save that which otherwise were impossible to be saved." It must be owned, that *Ju-Justin* in many places^p asserts the free will of man, but then it is to be observed, that in all those places, even in those which Doctor *Whitby* refers to^q, in proof of his being an advocate for free will, he speaks of it as men and angels were possessed of it, τὴν ἀρχὴν, *at the beginning* of their creation, when they had full power to do that which is good, and avoid that which is evil; though their natures being mutable were capable both of vice and virtue, and of being turned either way, as the event shewed, and which is not denied by us. In like manner are we to understand some passages in *Athenagoras*^r,

^p Pro Christian. Apolog. 1. p. 45, 46. Ib. 2. p. 71, 80, 81. Dialog. cum. Tryph. p. 316, 329, 370.

^q Discourse on the Five Points, p. 96, 345, 369, 370, 373, 381. Ed. 2. 95, 336, 360, 361, 364, 371.

^r Legat. pro Christian. p. 27.

and

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and *Tatian*¹, which the Doctor also refers to², where they ascribe free will to men and angels, when created by God, who had a power of doing good and avoiding evil, which clears God from being the author of sin, or being guilty of injustice in punishing of them; for as for *Tatian*, he clearly asserts, the corruption and weakness of human nature; he says; "That at the beginning there was a spirit which lived familiar with the soul, but when it would not follow it, the spirit left it, but retaining *some spark of its power*, though because of the separation, *i. e.* from the spirit, *τα τελεια καθοραν μη δυναμεν*, *it is not able to behold things that are perfect*, and seeking after God, through error feigns many Gods;" he adds, that the Spirit of God is not with all men, only with such as live uprightly; yea, he plainly intimates, that man through his free will is now become a slave, which is stating, in a few words, the doctrine of free will, as held by us; for he expressly says³, *απωλεσεν ημας το αυτεξουσιν, δαυλοι γενομεν οι ελευθεροι, δια την αμαρτιαν εμπεραδνημεν*, *free will has destroyed us, we who were free are become servants, and for our sin are sold.*" *Theophilus of Antioch* also says⁴,

¹ Contr. Graec. Orat. p. 146.

² Discourse, &c. p. 384. Ed. 2. 374.

³ Orat. p. 150.

⁴ Ad Autolyc. l. 2. p. 103.

that

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that God made man possess'd of free will, but then he represents him now as impotent and standing in need of the grace of God,

“ They that know not God, and do wickedly, he says *, are like to birds who have wings, but are not able to fly, so such men creep upon the ground and mind earthly things, καταβαρυνενοι υπο των αμαρτιων, and being pressed down by their sins can't move upward unto God.” He expresses his sense

which he himself had of the need of divine grace, as well as how necessary it was to others to know the truth, and understand the mind and will of God, when he says †, “ εγω δι' αλεμει χαρω πασα τε μονη Θεω, I desire grace from God alone, that I may exactly explain the whole truth according to his will; as also, that thou, and every one that reads these things, οδηγεται υπο της αληθειας κ' χαρι-
 16 ας, might be guided by his truth and grace.”

* Ib. p. 96.

† Ib. l. 3. p. 133.



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N U M B. V.

IRENÆUS. A. D. 180.

I*renæus* is expressly for the corruption of human nature through the sin of *Adam*, which he calls ^a, "*Antiqua serpentis plaga, the old plague of the serpent*, from which men *can't* be saved otherwise than by believing in Christ." He says ^a, that "we offended God *in the first Adam*, not doing his commandment, and which we had transgressed from the beginning; that ^b "*Eve* was the cause of death to her self and to all mankind;" and, that man "will be justly condemned ^c, because being *made rational*, amittit veram rationem, *he has lost true reason*, and lives irrationally, is contrary to the justice of God, giving himself up to every earthly spirit, and *serves* all pleasures." Also he affirms ^d, that "we lost in *Adam* the image and likeness of God." Now a very considerable part of this lay in man's free will to that which is good, and therefore this must be lost by sin; and what free

^a Adv. Hæres. l. 4. c. 5. p. 322.

^a Ib. c. 16. p. 460.

^b Ib. l. 3. c. 33. p. 301.

^c Ib. l. 4. c. 9. p. 326.

^d Ib. l. 3. c. 20. p. 282. & l. 5. c. 15. in *Fragm. Græc.* ad Calcem. Irenæi.

will

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will to that which is spiritually good can there be thought to be in man naturally, who is said by *Irenaeus*^a, to be *lignum aridum, a dry tree* which *can't* bring forth fruit unless the voluntary rain of the spirit descends from above upon it? The weakness of human nature is proved by this writer from *Rom. vii. 18.* his words are these^f, “Who (Christ) saved them, *quia per seipsum non habebant salvari, because they could not be saved by themselves*; wherefore Paul declaring the infirmity of man, says, *I know that in my flesh dwells no good thing, signifying, that non a nobis sed a Deo est bonum salutis nostrae, not of our selves, but of God is the blessing of our salvation.*” The inability, yea, the impossibility of attaining to the true knowledge of God without divine teaching, is plainly asserted by him^g, when after citing some passages in *Isaiab*, as, *I am God, and before me there is no Saviour, &c.* He says, “Neither diversly, nor haughtily, nor in a boasting manner, does he say these things, *but because impossibile erat sine Deo discere Deum, it was impossible to learn the knowledge of God without him*, he teaches men by his *Logos* or Word to know God.” And elsewhere he observes^h,

^a Ib. c. 19. p. 280.

^f Ib. c. 22. p. 289.

^g Ib. l. 4. c. 18. p. 327.

^h Ib. l. 5. c. 21. p. 469.

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the bondage state of man by nature, and that immortality and eternal glory are not of himself, but are the pure free gift of God; "Man, says he, who was before led *captive* is taken out of the power of the possessor, according to the mercy of God the Father, who has pity on his own work, and restoring it, gives salvation to it by the Word; that is, by Christ; that man may experimentally learn, *that non a semetipso, sed donatione Dei accepit incorruptelam, not of himself, but by the gift of God he receives immortality.*" It is true indeed, that *Irenaeus* frequently makes mention of man's free will, and says¹, that God made him free from the beginning; that all have a power to do good or not; and, that God still preserves the will of man free not only in works, but even in believing; which passages are produced by Doctor *Whitby*², and others, and may be reconciled to what *Irenaeus* elsewhere asserts, by observing, that in some of them he speaks of free will as man was possess'd of it when first created; and in others of the natural liberty of the will, which, in all actions good and bad, is preserved free; and in none does it appear more so, than in spiritual actions, and even in believing, in

¹ Ib. l. 4. c. 9. p. 326. c. 29. p. 349. c. 71. p. 416. c. 72. p. 417, 418.

² Discourse, &c. p. 96, 347, 348, 384. Ed. 2. 95, 338, 339, 374.

which

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which men are influenced and assisted by the grace of God. Besides, it is one thing to say, that man has a free will to do spiritual actions, to believe, and the like, from the strength of grace given by God, and another thing to say, that man has a free will, and power to do that which is good, and to believe, from the mere strength of nature; the former we allow of, the latter we deny, and which can never be proved to be *Irenaeus's* meaning, for that would be to contradict himself. E

NUMB. VI.

CLEMENS ALEXANDRINUS.

A. D. 190.

Clement of *Alexandria* being inclined to the *stoick* philosophy, it is no wonder that he sometimes speaks of¹, τα ἐφ' ἡμῶν, *the things that are in our power*, and says what seems to favour man's free will; which passages of his are for this purpose referr'd to by Dr. *Whitby*^m; though 'tis plain in some places he only speaks of the natural liberty of the will against the *Basiliadians*, and of

¹ Stromat. l. 1. p. 311, 314. l. 2. p. 363, 370, 386, 387, 388, 390.

^m Discourse, &c. p. 96, 346, 348, 351, 385. Ed. 2. p. 95, 336, 339, 342, 375.

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the power of man to perform the natural and civil actions of life; however, certain it is, that *Clement* did not hold free will in such a sense as to set aside the grace of God, or render that useless and unnecessary; yea, he affirms, that free will without the wings of grace can neither rise nor fly. In one place he says^a, "Nor can we obtain the perfection of good without our free choice, nor yet does that wholly lie in our will, such as it shall come to pass, *for by grace we are saved*, but not without good works." And in another place he has this observation^b, "Whether the Father himself *draws unto him*, every one that lives purely, and attains to the understanding of happiness, and of the incorruptible nature; or whether our free will coming to the knowledge of that which is good, skips and leaps over the ditches, as is said in the schools, *πλὴν οὐ χρεὶ* *τος ἀντὶ τῆς ἐξαίρετος πλεροῦται τε καὶ ἀνίσταται καὶ ἀνω* *τὰν ὑπερκείμενων ἀρῶναι ψυχὴν*, *yet the soul can't rise nor fly, or be lifted up above the things that are on high, without special grace.*" He says indeed elsewhere^c, "That we are *by nature* fit for virtue, yet not so as to have it *ἐξ ἡμετέρας*, *from our birth*, but we are fit to possess it." His meaning is, I apprehend, that men have a capacity which irrational

^a Stromat. l. 5. p. 547.

^b Ib. p. 588.

^c Ib. l. 6. p. 662.

and

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and inanimate creatures have not of possessing virtue, and receiving the grace of God, of which they are destitute when born, and so in this respect are not like stocks and stones, that are incapable of such things.

N U M B. VII.

TERTULLIAN. A.D. 200.

T*ertullian* appears from many passages in his writings to have understood the doctrine of original sin, both with respect to the imputation of it to men unto condemnation, and the derivation of a corrupt nature from it, whereby not only man is become filthy and impure, but having lost the image of God, is also impotent to every thing that is spiritual and heavenly. "We call satan, says he^a, the angel of wickedness, the artificer of every error, the interpolator of every age, by whom man from the beginning being circumvented, so as to transgress the commands of God, was therefore *delivered unto death*, exinde totum genus de suo semine infectum suae etiam damnationis traducem fecit, *hence he has also made the whole kind which springs from his seed, partaker of his damnation.*" And in

^a Tertullian. de Testimon. animae, c. 3. p. 82.

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another place^r, having mentioned *John* iii. 5. *Except a man be born of water and the Spirit, he shall not enter into the kingdom of God*; that is, says he, *he will not be holy*. Ita omnis anima eousque in *Adam* censetur, donec in *Christo* re-censetur, every soul is reckoned so long in *Adam* until it is re-reckoned, or renewed in *Christ*, so long unclean, as long as recounted, sinful indeed because unclean, receiving its own disgrace from its society with the flesh." "What crimes, says he^r, before that of impatience was committed, is imputed to man? He was innocent, the nearest friend to God, and the husbandman of paradise, but when he once gave way to *impatience*, definit Deo sapere, definit caelestia sustinere posse, *he ceased to be wise to God, he ceased to be able to bear heavenly things*." There are indeed some passages^r in this writer which seem to countenance the doctrine of free will, and are alledged by^u Doctor *Whitby* on that account; but in these he is to be understood of the natural liberty of the will, which he defended against the *Basilidians* and *Marcionites*, and of the power and freedom of the will, about things natural and moral,

^r Ib. de anima, c. 40. p. 342.

^s De patientia, c. 5. p. 162.

^t Adv. Marcion. l. 2. c. 5. et 6. p. 457, 458. Exhort. Cast. c. 2. p. 665. de Monog. c. 14. p. 686.

^u Discourse, &c. p. 96, 346, 348, Ed. 2. 95. 337, 339.

with

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with which man was at first created, wherein lay the image and likeness of God in man; but *Tertullian* could never think that this is to be found with man ^{now} as then, since he affirms ^w, that the image of God was destroyed by the sin of our first parents; and it is abundantly manifest, that this writer so held free will as that he believed it was subject to the grace of God; his words are these ^x, “An evil tree will not yield good fruit if it is not ingrafted; and a good one will yield evil fruit if it is not dressed; and stones will become the children of *Abraham* if they are formed into the faith of *Abraham*; and a generation of vipers will bring forth fruit to repentance, if they spit out the poison of malignity; haec erit vis divinae gratiae potentior utique natura, habens in nobis subjacentem sibi liberam arbitrii potestatem, quod *αυτεξουσιον* dicitur, *this will be the power of divine grace more powerful truly than nature, having free will in us, which goes by the name of αυτεξουσιον, subject to it self.*”

^w De Cult. femin. l. 1. c. 1. p. 170. adv. Marcion. l. 2. c. 5. p. 456.
^x De anima, c. 21. p. 324.

NUMB. VIII.

ORIGINES ALEXANDRINUS.

A. D. 230.

Origen is called by *Jerom*, writing against the *Pelagians*, their *Beloved*^a, their *Master*^b, the *Prince*, or author of their error^c, and says, that their doctrine is Origenis *Ramusculus*, *a sprig of Origen*. It need not therefore be thought strange, that there are in his writings passages which smell rank of free will in the grossest sense, and especially since many of his works come to us through the hands of *Ruffinus*, said to be a friend to the *Pelagian* scheme; and indeed it is no wonder that *Origen* himself should be somewhat tainted with principles tending that way, seeing he succeeded *Clemens* and *Pantænus*, men both addicted to the *stoick* philosophy, which obtained in their school, whereby the Gospel began to be stript of its native simplicity. However, notwithstanding all this, 'tis certain that *Origen* held the doctrine of original sin, and was sensible of the corruption and weakness of human nature, and of the necessity of the grace and help of God to every good work; and that

^a Adv. Pelag. l. 3. p. 102. H.^b Ib. l. 1. p. 89. M.^c Ad Ctesiphont. p. 84. G.

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even to have a will to that which is good is from the Lord. That he understood the doctrine of original sin, and the guilt and pollution of mankind by it, will appear evident from the following instances: "In Adam^d, as saith the word, *all die, and are condemned in the likeness of Adam's transgression*, which the divine word says not so much of some one as of all mankind — for *ἡ ἀπὸ τοῦ Ἀδάμ κοινὴ πάντων ἐστὶ, the curse of Adam is common to all.*" Again^e, "But if you please to hear what other saints have thought of this birth, hear *David*, saying, *I am conceived in iniquity, and in sin my mother brought me forth*, shewing, that whatsoever soul is *born in the flesh*, iniquitatis et peccati sorde polluitur, *is defiled with the filth of sin and iniquity.* These words he elsewhere says^f, *David* spoke, *ex persona omnium nascentium, in the person of all born of flesh and blood*; and therefore it is said, which we have already mentioned above, *for no man is pure from filth though his life is* ² *but of one day.*" And in the same work^g, "Every one that comes into this world is said to be made in some defilement, wherefore the scripture says, *no man is pure from*

^d Contr. Cels. 1. 4. p. 191.

^e In Lev. Homil. 8. fol. 75. A.

^f In Luc. Homil. 9. fol. 23. C. Vid. Comment. in Matt.

p. 391. Ed. Huet.

^g In Lev. Homil. 12. fol. 85. E.

filth,

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John. though his life is but of one day;" and this sentiment, he says, is in the mother's womb, and that in the mother the child is conceived, even in the very conception. In another place he says¹, "The first man ~~Adam~~ being wickedly perswaded, through the deceit of the serpent, hath declined from the right way of paradise to the evil and crooked paths of mortal life, wherefore ~~man~~ *omnes qui ex ipsius successione in hunc mundum veniunt declinaverunt, et cum ipso sunt in hoc mundo* *this world by succession from him are turned aside*, and are together become unprofitable with him." And in the same commentary he thus argues¹, "If *Levi*, who was born in the fourth generation after Abraham, is said to be in the loins of Abraham, *multo magis omnes homines qui in hoc mundo nascuntur, et nati sunt, in lombis erant Adam. cum adhuc esset in paradiso, cum erant ibi omnes homines, qui sunt nati in Adam, quando ipse erat in paradiso; and all men with him, or in him, were driven out of paradise, when he was drove from thence, and by him death, which came to him through his transgression, consequently passed on them who were reckoned in his loins.*" Once more, says he², "If any one considers this

¹ In Rom. 1. 3. fol. 153. A.

² In 1. 3. fol. 153. G.

³ In Jer. Hieron. 5. p. 86.

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body of humility in which we are born ; if any one considers this, *no man is pure from filth though his life is but of one day, and his months are number'd* ; he will see how γα-
 ρα-
 μπεθα μετα αναθαρσιας, *we are born with im-*

urity, and the uncircumcision of our heart."

In the same work he has this expression¹,
 "In *Adam* all die, and so *the whole world*

fell, and needs raising again, that all men
 be made alive in Christ ;" the Devil, he

says², is called a murderer, "not because
 he killed some one privately, but because he

killed all mankind." So elsewhere³, com-
 menting on those words, *through the offence*

of one death reigned by one, "this, he says,
 shews, that through sin the kingdom is gi-

ven to death ; nor could it reign in any un-
 less it receives the right of reigning from sin,

by which seems to be pointed out, that where-
 as the soul was created *free by God*, ipsa se

in servitutum redigat per delictum, *it could*
reduce it self into bondage through sin."

Hence he frequently suggests the weakness
 of human nature, and its insufficiency to do

any thing that is good, and the need it
 stands in of the assistance of God. "Hu-

man nature, he says⁴, is weak, and that it
 may be made *stronger*, divino auxilio indi-

¹ Ib. Homil. 8. p. 96.

² Comment. in Joanem. p. 316.

³ In Rom. l. 5. fol. 173. E.

⁴ In Luc. Homil. 11. fol. 98. H.

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get, *it needs divine help.* We read, *the flesh is weak*, therefore, by what help is it to be confirm'd? Verily, by the Spirit, for the Holy Spirit is ready, but the flesh is weak; he that would be stronger ought to be strengthened only by the Spirit." And in another place^p, "We in our earth, for it was said to *Adam, earth thou art*, have need of the strength of God, *χωρις δε της δυναμεις το Θεου*, for without the power of God we are not able to perform those things which are contrary to the wisdom of the flesh." Again^q, "What need is there to say, what wisdom do we want to consider the works of *Abraham*? And what power to do them? *η ποιας δυναμεις δεομεθα*, what power do we need but Christ's, who is the power of God and wisdom of God?" He further observes^r, that "if the branch cannot bear fruit except it abide in the vine, it is evident that the disciples of the Word, the intelligible branches of the true vine, the Word *εδυνασται φερειν της καρπης της αληθους*, cannot bear the fruit of virtue, except they abide in the true vine, the Christ of God; or, according to another copy, who is God." And in the same work^s, he says, "Because *εκ αυταρχης ημετερα προαιρεσις*, our free will is

^p In Jerem. Homil. 8. p. 95.

^q Comment. in Joan. p. 296.

^r Contr. Cels l. 5. p. 239.

^s Ib. l. 7. p. 354.

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not sufficient to have a clean heart, but we are in need of God, who creates such an one, therefore it is said by him, who knew how to pray, *Create in me a clean heart, O God.*^c And a little after^d; "We say, that *ἐκ αὐτῆς οὐκ ἔστιν ἀνθρώπου φύσις*, human nature is not sufficient to seek God in any manner, and to find him purely, unless helped by him that is sought." As he'll not allow^e what is done by man to be properly good, and no good thing to be done without God^f, so he denies that a will to do good is from man, but ascribes it to God; mentioning those words of Christ, *If any man will come after me, &c.*^g he makes this observation^h, "Hereby is shewn, that *to will* to come after Jesus, and follow him, *ἐκ ἀπο τοῦ τυχευμένου ἀνδραγαθημαίου γίνεται*, does not arise from any heroic action done by men, for no man, not denying himself, can follow Jesus." And in another place he saysⁱ, "Not only *to will*, but also to work, as saith the Apostle Paul, *ἐκ τοῦ Θεοῦ ἐστίν, ἡ ἐνέργεια*, is of God, to work always following to will well, as its yokefellow;" wherefore this doctrine does not at all discourage diligence and industry, study and endeavour to perform good works in a dependance on divine grace and assistance.

^c Ib. p. 360.

^d Comment. in Matt. p. 377.

^e In Pf. p. 38.

^f In Matt. p. 287.

^g In Joan. p. 312.

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NUMB. IX.

GREGORIUS NEOCAESARIENSIS.

A. D. 240.

Gregory, surnamed *Thaumaturgus*, the *Wonder Worker*, from the miracles said to be wrought by him, was born at *Neocaesarea* of *Pontus*, of noble and wealthy parents, *Heathens*; he was converted to *Christianity* under the preaching of *Origen*, and was afterwards made bishop of the place where he was born; upon his leaving *Caesarea* he made a *panegyric oration* to a numerous audience in the presence of *Origen* about *A. D.* 239.^a which, and his *Metaphrase* on *Ecclesiastes*, are the chief writings of his extant, to be depended on as genuine. Could the *sermons* upon the *Annuntiation* of the *Virgin Mary*, be thought to be his, which go under his name, they would furnish us with two or three testimonies in favour of original sin; but as they are dubious^a, I shall not transcribe them, but refer the reader to them in the margin^b; however, he has a passage in his *oration* which gives some plain hints of original sin, and the sad consequences of it; bewailing his departure from *Caesarea*, and

^a Vid. Fabric. Graec. l. 5. c. 1. § 28. p. 247.

^a Vid. Rivet. Critici Sacri, l. 2. c. 16. p. 219.

^b Vid. Serm. 1. p. 11. A. 13. D. et Serm. 2. p. 20. B.

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leaving *Origen*, "I know not how, says he^c, through what sufferings or sinning again I depart or am driven hence; what to say I know not, but that as another *Adam*, out of paradise I begin to speak — these seem to be sins, *της παλαιας απαιης*, owing to the old deception, the punishments, *αρχαιων*, of the antients (meaning *Adam* and *Eve*) remain still on me; do not I seem again to disobey, daring to transgress the words of God, in which, and with which I ought to abide?" He expresses his consciousness of his own weakness, without divine grace and assistance, to attain to any virtue either human or divine, or the knowledge of things spiritual; his words are these^d, "We neither have, nor are we near any virtue, either human or divine; we need much; these are great and high, and neither of them can be attained or gotten, *οτι μη θεος η εμενους δυναμω*, but to whom God inspires power, we are not by nature fit nor worthy to enjoy we still confess." He observes in another place^e, that "they that hear the prophets, *της αυτης δυναμεις δει προφητουμεναι*, have need of the same power with them that prophesy, nor can any one hear a prophet except the same spirit that prophesies gives him an understanding of his words; for there is

^c Orat. panegy. p. 74. B. C.

^d Ib. p. 68. C.

^e Ib. p. 73. C.

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such an oracle in the holy writings affirming, that he that shuts can only open, and no other." Gregory ascribes his conversion, which was when he was very young, to a divine power, and not to his own free will; "I first passed, says he^f, to the saving and true word I know not how, *καλὴν ἀναγκασμὲν ἢ μάλλον ἢ πρὸς ἑκόν*, forced rather than willing." And a little after^g, "Human reason, and the divine reason, or *Logos*, began together in me, the one helping, *τῇ ἀλαδελῶ μὲν ἐμοί, οὐκ ἔστι δὲ αὐτῷ δύναμις*, by a power indeed unspeakable to me, but peculiar to him, the other helped."

N U M B. X.

CYPRIAN. A.D. 250.

Cyprian was a strenuous asserter of original sin, as *Austin*^h has proved by a considerable number of testimonies cited from him; he, and not only he, but the rest of his colleagues, who were present at the *African* synod, to the number of sixty six bishops, affirm, "That a new born infant has not sinned at all, unless that after *Adam* being born in a carnal manner, it has con-

^f Ib. p. 55. C.

^g Ib. p. 56. A.

^h Contr. duas Ep. Pelag. l. 4. c. 8.

tracted

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tracted by its first birth the contagion of the antient death ; upon which account it is more easily admitted to receive the remission of sins, because not *its own*, sed *aliena peccata, but another's sins*, are remitted to it." Yea, he asserted¹, that *Adam* by sinning lost the image and likeness of God, and consequently the moral liberty of the will, which was one part of that image, must be lost, and is what we contend for. The weakness and disability of man is frequently inculcated by him, and that all our strength and power to do that which is good comes from God, who should be applied to for it. "Whatsoever, says he², is *grateful*, non virtuti hominis ascribitur, sed de Dei munere praedicatur, *is to be ascribed not to man's power, but to God's gift* — Dei est inquam, Dei est omne quod possumus, *it is God's, I say, all is God's that we can do*; hence we live, hence we excel, &c." Yea, he says³, that "in nothing must *we glory*, quando nostrum nihil sit, *since nothing is ours*." For the proof of which he mentions *John* iii. 27. *1 Cor.* iv. 7. and, "that no man ought to be lifted up with his own works;" which he proves⁴ from *Luke* xvii. 7, 8, 9, 10. And upon those words in the

¹ Cyprian. de bono patientiae, p. 314.

² Ep. 2. ad Donat. p. 6.

³ Test. ad Quirin. l. 3. c. 4. p. 373.

⁴ Ib. c. 51. p. 382.

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Lord's Prayer, and as we enter into temptation, he makes this remark, "When we pray, and we enter into temptation, admonemur infirmitas et imbecillitas nostrae, et ut per nos fiat et nostra infirmitas et infirmitas, which we do pray; lest any one should modestly set up himself, lest any one should proudly and arrogantly assume to himself, but every one should reckon the glory of confession, or suffering his own, when the Lord himself teaching humility, he *Lord and true, let us enter into temptation, the Lord himself is willing, but the flesh is weak.* Thus while an humble and low confession goes before, and the whole is referred to God, whatever is asked in a prayer, is granted, with the fear and hope, *Deus propter pietatem praestetur, thro' his mercy, he will give it.*" And says he in another place, of his contemporary Corin-
thians, "We not only produce words which come from the holy fountains of the scriptures, but with these words we join our prayers and vows to the Lord, that he would give both to us and you the treasures of his wisdom, et vires ad implenda quae cognoscimus, et vires ad implenda quae cognoscimus, and that he would give strength to fulfil what we know." Who also in the same *second* observes, "That among these things he had been speaking of, yea,

¹ De Crat. corinthios. p. 420.

² De bene patientia. p. 417.

³ Ib. pag. 421.

and

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and *before them*, de divinis castris auxilium petendum est, *help is to be asked of God*, for God only is powerful, who *vouchsafes to make men*, et plena hominibus auxilia preestare, *and to give sufficient helps to men.*" Cyprian does indeed in one place say^a, "That the liberty of believing, or not believing, is placed in man's free will." Which is very true of the natural liberty of the will, which always continues whether a man believes or does not believe; since no man believes against his will, or disbelieves contrary to it; but is not true of the moral liberty and power of the will, for no man by the strength of nature, without the grace of God, has a power to believe to the saving of the soul. Nor could this be Cyprian's meaning, who in the very same *tract* says, that *nothing is ours*. Besides this passage, Doctor Whitby^b has cited another from this writer^c, in favour of man's free will, in which he observes, that Christ said to his disciples, "Will you go away? Preserving the law, by which man being left to his liberty, and put in the power of his own will, desires for himself either death or salvation." But this is not to be understood, as though Cyprian thought that the real disciples of Christ were in such a situation, and so left

^a Test. ad Quirin. l. 3. c. 52. p. 382.

^b Postscript, p. 561. Ed. 2. 538.

^c Ep. 55. ad Cornel. p. 116.

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to the freedom of their wills, that they might totally and finally depart from Christ; for his next words are, "Notwithstanding *Peter*, upon whom the church was built by the same Lord, speaking one for all, and answering in the church's voice, said, *Lord*, *whither should we go, thou hast the words of eternal life; and we believe and know that thou art the Son of the living God*, signifying and shewing, that those who depart from Christ perish through their own fault; but the church which believes in Christ, and which holds that which it hath once known, never at all departs from him, and they are the church who abide in the house of God."

NUMB. XI.

ARNOBIUS. A. D. 290.

Arnobius flourished under *Dioclesian*, taught *rheterick* at *Sicca* in *Africa*, and was preceptor to *Constantius*. He wrote *seven books against the Gentiles*, which are his only genuine works extant. There is a *Commentary* upon the *Psalms* which goes under his name, but is none of his. *Bellarmino* thinks it was written by *Arnobius Junior*, who lived about the year 445. and after *Pelagianism* was broached, of which that

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that writer seems to be a favourer, and either to deny, or at least to extenuate original sin[†]; which was far from the true *Arnobius*, who asserts, the corruption of human nature, and the impotence of men to spiritual things. Thus speaking of the prayers and supplications of the *Christians* to their master Christ, he observes[‡], that “these are not made to him for *his sake*, but for *our profit and advantage*, nam quia proni ad culpas, et ad libidinis varios appetitus, vitio sumus infirmitatis ingenitae, *for because we are prone to faults, and to various lustful desires, and are in the vice of inbred weakness*, he suffers himself to be always conceived in our thoughts.” And in another place he says[‡], “natural infirmity makes a man a sinner.” Addressing himself to the *Heathens* he thus speaks[‡], “You place the salvation of your souls *in your selves*, and trust that you may be made gods *by your inward endeavour*; but truly we promise our selves *nothing*, de nostra infirmitate, *from our weakness*, looking upon *our nature*, virium esse nullarum, *to have no strength*, and in every strife about matters to be overcome by its own affections; you, as soon as you shall go away, being loosed from the

[†] Vid. Rivet. Critic. Sacri, l. 2. c. 17. p. 220, 221.

[‡] Arnob. adv. Gentes, l. 1. p. 25.

[‡] Ib. p. 42.

[‡] Ib. l. 2. p. 83, 84.

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members of the body, think ye shall have easy wings by which you can fly to the stars, and reach to heaven; but we dread such boldness, nec in nostra ducimus esse positum potestate res superas petere, nor do we reckon it is in our power to reach things that are above." And elsewhere he says^r,

that "the nature of men is blind, neque ullam posse comprehendere veritatem, nor can it comprehend any truth, nor find out certainly, and know things that are set before their eyes." And a little after he observes^r, that "none but the Almighty God

can save souls, nor is there any besides him, who can make a long liv'd perpetuity, and put a spirit in the room of another, but he who is alone immortal and perpetual, and

is not bounded by any circumscription of time." And a little after^r, "It is of our highpriest to give salvation to souls, and to put by or in them a spirit of perpetuity."

'Tis true indeed he asserts from *Plato*^r, that the liberty of the will lies in the power of him that wills, which being understood of the natural liberty of the will is not denied.

^r Ib. p. 106.

^r Ib. p. 108.

^r Ib. p. 109.

^r Ib. p. 110, 111.

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N U M B. XII.

LACTANTIUS. A. D. 320.

Lactantius embraced and maintained the same doctrine his master *Arnobius* did; he seems to be very sensible of the proneness of human nature to sin, and of its weakness and frailty, and how many ways it becomes subject to it: "No man, says he^c, can be without sin as long as he is burden'd with the clothing of the flesh, whose infirmity is subject three ways to the dominion of sin, by deeds, words and thought — therefore just men, who can restrain themselves from every unjust work, yet sometimes are overcome *through frailty it self*, that either they say that which is evil in anger, or upon sight of things delightful lust after them in secret thought." And to the same effect he says in another place^d, "There is none who sins not at all, and there are many things which provoke to sin, as *age, oppression, want, occasion, reward,* adeo subiecta est peccato fragilitas carnis qua induiti sumus, *the frailty of the flesh with which we are clothed, is so subject to sin,* that unless God should spare *this necessity*, very

^c Lactant. Divin. Instit. l. 6. c. 13. p. 480, 481.

^d De ira Dei, c. 20. p. 660.

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few, perhaps, would live." He sometimes represents man as in a state of blindness and darkness, and suggests, that it is impossible he should have a knowledge of spiritual and heavenly things without divine teachings;

"We, says he^e, who before as blind men, and as shut up in the prison of folly, sat in darkness, ignorant of God and truth, are *enlightened by God*, who hath adopted us in his covenant, and being delivered from evil bonds, and brought into the light of wisdom, he hath took into the inheritance of the heavenly kingdom." And elsewhere he

says^f, that "the mind shut up in earthly bowels, and hinder'd by the *corruption of the body*, aut comprehendere per se potest aut capere veritatem nisi aliunde doceatur, *can neither by it self comprehend nor receive truth unless it be taught from some other person*;" yea, he expressly says in another place^g,

that "man *cannot of himself come to this knowledge*, nisi doceatur a Deo, *unless he is taught of God*;" by which he means the knowledge of spiritual and heavenly things; for elsewhere he observes^h, that "the knowledge of truth, and of *heavenly things*, non potest esse in homine, nisi Deo docente, *percepta, can't be perceived in man unless*

^e Divin. Instit. l. 4. c. 20. p. 328.

^f Ib. c. 24. p. 333.

^g Ib. l. 2. c. 3. p. 109.

^h Ib. l. 7. c. 2. p. 530, 531.

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God teaches it; for if man could understand divine things he could do them; for to understand is as it were to follow them closely, but he can't do what God can, because he is clothed with a mortal body; therefore neither can he understand what God has done." There are some things which he denies are in the power of man; "To undertake a thing, he observes¹, is easy, to fulfil is difficult; for when thou committest thy self to *a combat and conflict*, in arbitrio Dei, non tuo, posita victoria est, *the victory lies in the will of God, not in thine own.*" Hence says he in another place², "It is not the part of a wise and good man to will to strive, and to commit himself to danger, because *to overcome*, non est in nostra potestate, *is not in our power.*" The appeasing of conscience, and healing the wounds which sin has made in it, are by him ascribed alone to the power and grace of God: His words are these³, "It is better therefore either to avoid conscience, or that we should willingly open our minds, and pour out the deadliness thereof through the *lanced wounds*, quibus nemo alius mederi potest, *which no other can heal* but he alone who has given to the lame to walk, and sight to the blind, hath cleansed spotted members, and

¹ Ib. l. 6. c. 6. p. 452.

² Ib. c. 18. p. 499.

³ Ib. c. 24. p. 520.

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hath raised the dead; he'll extinguish the heat of lust, he'll root out unlawful desires, he'll draw away envy, he'll mitigate anger, he'll give true and perpetual soundness." In one place, indeed, he seems to take too much upon him, and what is beyond the power of a mere man, when he says^m, "Give me a man that is angry, reproaching and unruly, with a very few words of God I'll make him as quiet as a lamb; give me one greedy, covetous, tenacious, by and by I'll return him to thee liberal, freely giving his money with his own hands, and those full; give me one fearful of pain and death, he shall immediately despise crosses, fires, and *Phalaris's* bull; give me one lustful, adulterous, an haunter of stews, you shall presently see him sober, chaste, and continent; give me one cruel and thirsting after blood, at once his fury shall be changed into true clemency; give me one unjust, foolish, a sinner, forthwith he shall be just, and prudent, and innocent." But then all this he ascribes to the power of divine grace attending the word and ordinances of the Gospel; "For by one laver, adds he, all wickedness shall be *abolished*, tanta divinae sapientiae vis est, ut in hominis pectus infusa, such is the power of divine wisdom, that being infused into the breast of man, at once,

^m Ib. l. 3. c. 26. p. 255.

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by one effort, it expells folly, the mother of sins; to effect which there is no need of hire of books, or lucubrations, these things are done *freely, easily, quickly*, so that the ears be open, and the breast thirsts after wisdom." This he opposes to the maxims, notions, and wisdom of the philosophers, with all the art of moral suasion they were masters of; "Their wisdom, says he, the most that can do, can hide vices but not root them out; but the few precepts of God so change the whole man, and polishing the old man, make the man new, that you can't know him to be the same."

N U M B. XIII.

EUSEBIUS CAESARIENSIS.
A.D. 330.

E*usebius* as he asserts^a, that man was at first created with a free will, which might be turned to good or evil, which is readily owned, so he signifies^b, that man's fall into sin was owing to it, and that thro' the ill use of it he is not only turned out of the right way, but is become like the beasts that are void of reason: His words are

^a Ib. p. 256.

^b Euseb. Demonstr. Evangel. l. 4, c. 1. p. 144.

^c Ib. c. 9. p. 159.

these,

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these, having spoken of man as constituted lord of all creatures, and possessed of a free will to that which is good, and the contrary, adds¹, "But he not well using his free will, *της ορθης διαλεγεισιν οδου, την εναντιαν ωρμησας*, turned out of the right way, and rushed, or was carried into a contrary one, considering neither God nor the Lord, nor things holy nor religious, but *like the beasts without reason*, attempt all kind of actions fierce and intemperate."

The *Magdeburgensian Centuriators*² cite from this writer the following passage, viz. "The liberty of our will in choosing things that are good is destroyed by the devils," which has not so clearly occur'd to me. The words of *Eusebius*³ which I suppose are referr'd to, are these, "The devil in his oracles hangs all things upon fate, and taking away that which is in our power, and arises from the self motion of free will, *αναγκη δε η̃ τ̃ς̃ κα̃δελωσας*, bring this also into bondage to necessity." Where he seems to have respect not to the fall of man by the temptation of Satan, but to the introduction of the doctrine of fate into the Heathen oracles, which is at large confuted by him in the same chapter.

¹ Ib. c. 6. p. 155.

² Eccl. Hist. Cent. 4. c. 10. p. 521.

³ Prepar. Evangel. l. 6. c. 6. p. 242.

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N U M B. XIV.

MACARIUS ÆGYPTIUS.

A. D. 350.

Macarius frequently asserts the corruption of human nature as derived from the sin and disobedience of *Adam*, and the impotence of it to that which is good; "We have received, he says¹, within our selves the viciousity of the affections, δια της παρρησιας, *through the disobedience of the first man*, which by custom, and much use, is as it were become our nature." And in another place he says², "The whole sinful race of *Adam* possesses the same condemnation secretly, meaning that which *Cain* was under; for as from one *Adam* all mankind are multiplied upon the earth, so one certain viciousity of the affections sits upon the sinful race of men." Again³, "By him (*Adam*) death hath reigned over every soul, and has destroyed the whole image of *Adam*, εκ της εκεινης παρρησιας, *thro' that man's disobedience*; so that men were turned aside, and came into the worshipping of devils." Moreover he observes⁴, that

¹ Homil. 4. p. 20.

² Homil. 5. p. 32.

³ Homil. 11. p. 59. vid. etiam p. 61.

⁴ Homil. 21. p. 131.

"all

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"all that contrariety in things open and secret hath come upon us, *απο της παραβασως της περις ανθρωπου*, from the transgression of the first man." He farther observes^y, that "as Adam transgressing received into himself the leaven of the evil of the affections, so by participation *they that are born of him*, even the whole race of Adam, *εκ της της ζυμης μελεξε*, partake of that leaven." Once more, he says^z, "We are all the children of that dark generation, and all partake of the same evil savour, wherefore the same suffering that that man (Adam) endured, *παντες εκ της σπερματιδος Αδαμ ωμεν*, we all being of the seed of Adam endure." And elsewhere he says^a, that "*through the transgression of the first man wickedness enter'd into the soul, and darken'd it;*" hence he affirms^b, that "the soul has need of the divine lamp, the holy Spirit, who beautifies the darken'd house, and of that bright sun of righteousness, that arises upon and enlightens the heart." Nay, he asserts^c, that "as it is not possible that a fish should live without water, or that any one should walk without feet, or see the light without eyes, or speak without a tongue, or hear without

^y Homil. 24. p. 136.

^z Homil. 30. p. 178.

^a Homil. 45. p. 220.

^b Homil. 11. p. 58.

^c Homil. 17. p. 118.

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ears, so without the Lord Jesus, ἐν της ενεργιας της Θειας δυναμεως, *and the energy of divine power*, it is not possible to know the mysteries and wisdom of God, or to be rich and a Christian." And as he elsewhere says^d, "A soul naked and destitute of the Spirit, and under the hard poverty of sin, οθεν δυνασαι καν Θελη, *it cannot, even though it would*, bring forth truly any fruit of the spirit of righteousness *before it partakes of the Spirit.*" Or as he expresses himself in another place^e, "Without his vessels, that is *grace*, αδυνατον τινα τω Θεω διακονησαι, *it is impossible that any one should serve God*, that is, be acceptable to him, with respect to his whole will." Agreeable to which are those words of his^f, "Without that heavenly leaven, which is the power of the divine Spirit, it is *impossible* that a soul should be leavened with the goodness of God, and attain to life." And a little after^g, "That soul that thinks to do any thing of it self with care and diligence, relying alone on its own strength, and thinking that it is able by it self, without the co-operation of the Spirit, to perform a perfect work, πολυ πλαναται, *is greatly mistaken.*" He observes^h, that those who have

^d Homil. 18. p. 118.

^e Homil. 15. p. 81.

^f Homil. 24. p. 137.

^g Ib. p. 138.

^h Homil. 25. p. 139.

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and represents fallen men as comparable to beasts without understanding, as become through disobedience, δαλῶι της σαρκος παιδων, *servants to the affections of the flesh*. He sometimes sets forth the case of men by a bird without wings, or having but one; "As, says he^d, a bird that has but one wing, can't fly with that one; so human nature, if it remains naked by it self, and does not receive the mixture and communication of the heavenly nature, εδεν διωρθωθη, *can do nothing aright*, but continues naked, and blameable in its nature, with much filth." Yea, tho' a man may have a will, he denies that he has a power; his words are these^e, "As when any one sees a bird fly, he would fly also, but he can't, because he has no wings; so, tho' to will is with man, to be pure, unblameable, unspotted, and not to have any evil in him, but to be always with God, το δυνασαι δε εκ χει, *he has not a power*; he would fly into the divine air, and the liberty of the Holy Spirit, but if he does not receive wings, he cannot; let us therefore beseech God, that he would give us the wings of the dove, the Holy Spirit, that we may fly unto him, and be at rest." Yea, he represents man as dead, and so incapable of doing any thing unless

^d Homil. 32. p. 185.

^e Homil. 2. p. 11.

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qui ^fed; "As the body, says he ^f, without the soul is dead, and cannot do any thing; so the soul, without the heavenly soul, without the divine Spirit, is *dead*, from the kingdom, nor *can it do any of the things of God*, *αὐτὸ τὸ πνεῦμα*, without the Spirit." Also he signifies^g, that man "is so wounded that it is impossible he should be healed but by the Lord alone, to him only is it possible." And also^h, that "it is impossible for any man of himself to deliver himself from contrariety, the error of reasoning, the invisible affections, and the machinations of the evil one." And elsewhere having observedⁱ, that a man cannot bring forth fruits worthy of the Lord without the wind of the Spirit, and clouds and rains of heaven, he adds, "This is the duty of man, that **whether he fasts, or watches, or prays, or does any good thing, that he ascribes all to the Lord**, thus saying, unless God had strengthened me I could not have fasted or prayed, or have left the world."

There are indeed two passages in this writer, cited and referr'd to by Dr. *Whitby*^k, in favour of free will; though they seem to

^f Homil. 30. p. 175.

^g Homil. 20. p. 128.

^h Homil. 21. p. 132.

ⁱ Homil. 26. p. 152.

^k Discourse, &c. p. 97, 379, 381. Ed. 2.

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be levelled against such who held, that some men are by nature good, and others evil, and cannot possibly be otherwise, being under a necessity of nature to be one or the other, a doctrine held by none that I know of. However, it must be owned, that *Macarius* in those places says such things of man's free will as are not easily reconciled to his many expressions to the contrary which have been produced.

NUMB. XV.

ATHANASIUS. A.D. 350.

A*thanasius* held the doctrine of original sin, and the corruption of human nature through it; whereby man is brought into a state of slavery, out of which he can't recover himself by his own strength, or restore the image of God lost by sin; he says¹, that “*Adam* transgressing εις παντας της ανθρωπειας η απαιη διελη, *the deception passed unto all men;*” and that², “*When man sinned and fell, through his fall all things were disturbed; death reigned from Adam to Christ*”; the earth was cursed, hell was opened, paradise was shut, heaven was an-

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¹ Athanas. contr. Arian. Orat. 2. Vol. 1. p. 358.

² Ib. in dictum Matt. 11. 27. p. 150.

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gry, and at length, *εφθαρη ο ανθρωπος η, απεκ-
 πνωθη, man was corrupted and slain.*" He
 observes ^a, that the Apostle in the epistle to
 the Romans shews, that "otherwise there
 could be no redemption and grace to *Israel*
 and to the *Gentiles*, *ει μη λυθη η αρχαια αμαρ-
 τια, η δια της Αδαμ εις παντας γενομενη, unless*
the old sin which through Adam came to all
men was dissolved, and that this could not
 be blotted out but by the Son of God; by
 whom also at the beginning the curse came,
 for it was not possible that another should
 loose the offence." And to the same pur-
 pose he says in another place ^o, that "the
 devil wrought sin from the beginning in the
 rational and understanding nature of man;
 for which reason it is impossible for nature
 being rational, and willingly sinning, and
 being under the condemnation of death,
εαυτην ανακαλεσασθαι εις ελευθεριαν, to restore
it self to liberty, as saith the Apostle, *what*
the law could not do in that it was weak." The
 weakness of human nature is frequently in-
 culcated by him ^p. The re-implantation of
 the image of God in man he represents as a
 thing impossible to be done by either men
 or angels; his words are these ^q, "It was
 not proper that those who once partook of

^a Ib. Synopf. S. Script. Vol. 2. p. 141.

^o Ib. de Salutar. adv. Jef. Christ. Vol. 1. p. 638.

^p Ib. de Incarnatione, p. 63. contr. Arian. Orat. 3. p. 439.

^q Ib. p. 66.

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the image of God should perish; what therefore was fit for God to do? Or, what should be done? But to renew the image again, that hereby man *might be able to know him again*; but how could this be done, unless the image of God, our Saviour Jesus Christ, comes? δι' ἀνθρώπων μὲν γὰρ ἐκ τῆς δυνάμεως, *for by men it was impossible*, since they were made after his image; nor by angels, for they are no images; hence the word of God by himself came, that as being the image of the Father, he might, τὸν καὶ εἰκόνα ἀνθρώπου ἀνακτίσαι, *create man again after his image*; which could not be, unless death and corruption were made to vanish away." And elsewhere explaining those words, *that they may be one in us*, among other things he says, "This phrase *in us* is the same as if it was said, that they may be made *one by the power* of the Father and of the Son; ἀνεῖ γὰρ Θεὸς τὸ τοιοῦτον γενεῖσθαι ἀδύνατον, *for without God it is impossible that this can be done*." And a little after he says, διὰ τὴν διδομένην ἡμῖν χάριν τοῦ πνεύματος, *through the grace of the Spirit given unto us*, we are in him, and he in us; and because he is the Spirit of God who is in us, we likewise having the Spirit are reckoned to be in God; and so God is in us, not indeed as the Son is in the

† Ib. contr. Arian. Orat. 4. p. 474.

‡ Ib. p. 477.

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Father; for the Son does not partake of the Spirit, that thereby he may be in the Father, neither does he receive the Spirit, but rather gives it unto all; nor does the Spirit give the Word to the Father, but rather the Spirit receives from the Word. The Son indeed is in the Father as his own Word, and the brightness of him; we truly without the Spirit are *strangers and afar from God*, but by participation of the Spirit we are joined to the Deity; so that for us to be in the Father, *μὴν ἡμετέρον εἶναι, is not ours, or in our power, but the Spirit's, who is in us, and abides in us.*"

Dr. *Whitby* * cites a single passage from *Athanasius*, proving, that man has a free will to incline to that which is good, or turn from it; and it must be owned, that he does in the place " *referr'd to, and elsewhere* ", speak of man as *αὐτεξουσίᾳ, endued with free will*; but then he speaks of man as he was at first created by God, and of the power of his will, with respect to natural and civil actions, which he abused to his hurt, being of a moveable, changeable, and flexible nature; and so capable of being turned from that which was good, and inclined to that which is evil, as the event of things shewed.

* Discourse, &c. p. 97, 381. Ed. 2. 95, 371.

u Athanas. contr. Gentes, Orat. p. 5.

v De Incarnatione verbi, p. 56.

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N U M B. XVI.

HILARIUS PICTAVIENSIS.

A. D. 360.

Hilary of Poitiers says many things concerning original sin, and which shew the depravity of human nature, its imbecility to do that which is good, yea, its servitude to sin, and the need it stands in of divine grace, and assistance. "Sin, he says^{*}, *the father of our body, unbelief the mother of the soul, began to be in following generations, ex peccato atque infidelitate primi parentis, from the sin and unbelief of the first parent*; for from these we took our rise, through *the transgression of the first parent*." And in another place[†], speaking of the parable of the lost sheep, he says, "The one sheep is to be understood of man, and under one man the *whole is to be reckoned*, sed in unius *Adae errore, but in the error of one Adam* all mankind went astray." Again, upon mentioning David's confession in *Psal. li. 5.* he asks[‡], "Who will boast that he has a pure heart before God? No, not an infant, though but of one day, the original and law of sin remaining in us." And upon a repetition of the same words he has this note[§], "He knew that he was *born*,

^{*} Comm. in Matt. Can. 10. p. 277. [†] Ib. Can. 18. p. 301.

[‡] Enarr. in Ps. 58. p. 392. [§] In Ps. 118. Tau. p. 522.

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sub peccati origine et sub peccati lege, *under original sin, and under the law of sin.*" Hence he represents man as in a state of great ignorance, and as incapable of knowing divine things without divine teachings: "It ought," says he, "to be a doubt to none, that we must make use of divine doctrines to know divine things; neither can *human* wisdom of itself attain to the knowledge of *heavenly* things; nor can the sense of *corporeal* things attain to it self the understanding of *invisible* ones. In another place, "God can't be understood, unless by God." — We must not think of God according to human judgment; for neither is there that *transcendence* in *caelestem cognitionem* *transcendens* *efficitur*, *as that it can by its own power attain up to heavenly knowledge.* In short we must learn what is to be understood of God, for he is not known but by himself the author." Again he says, "For the truth of faith, *i. e.* the understanding of God the Father, and the Lord, by which especially our justification will be proved, *quanta opus est nobis Dei gratia, how much of the grace of God do we need,* what we may think rightly?" Many more passages might be produced to the same

^b De Trin. l. 4. p. 37.

^c Ib. l. 5. p. 53, 54.

^d In Psal. 118. Aleph. p. 457.

^e Vid. de Trin. l. 1. p. 12. in Pf. 118. Aleph. p. 453
Lamed. p. 489.

purpose.

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purpose. He denies ^f faith to be ex nostro arbitrio, *of our free will*, and affirms ^g, that "we have no love to God the Father but through believing in the Son." He frequently suggests the weakness of man to keep the commands of God, or to do his will. "Statutes, says he ^h, are more and different, *i. e.* than commands, and are temper'd for the observing of each kind of duties; for the *keeping of which*, nisi a Deo dirigamur, infirmi per naturam nostram erimus, *unless we are directed by God, we shall by our nature be infirm*, therefore we must be helped and directed *by his grace*, that we may follow the order of the statutes that are commanded." In another place he says ⁱ, "The prophet freely ran the way of the Lord, after he began to have his heart enlarged; for he *could not* run the way of God before he was made an habitation large and worthy of God." And elsewhere he observes ^k, that *David* prays, *make me to go in the path of thy commandments*; "For, says he; he knew that his nature was *weak*, and that he *could not* attempt that path without a guide." And a little after, "The prophet refers all to the hands of God, whether that the law of statutes may be appointed for him by the Lord, or that understanding

^f De Trin. l. 7. p. 93.

^g Ib. p. 76.

^h In Pf. 118. Aleph. p. 456.

ⁱ Ib. in Daleth, p. 468.

^k Ib. in He, p. 470.

may

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to the more frequent expressions of his; two are cited by Dr. *Whitby*^p, and others by *Vossius*^q, shewing, that the beginning of good is from the will of man, and the finishing and perfecting of it from God.

NUMB. XVII.

VICTORINUS AFER. A.D. 365.

*V*ictorinus represents the state of man by nature as most deplorable and wretched, and clearly expresses the necessity of the Holy Spirit, who he speaks of as the alone sanctifier, from which work of his he takes his name; “Beause, says he^r, men’s memory of themselves, and of God, is *obrutam*, overwhelmed or confounded, there’s need of the Holy Ghost, if so be that knowledge may come, to understand what is the breadth, &c. — for life was first to be given, mortuis per peccata hominibus, to men dead through sins, that they might be raised up unto God by faith.” The Spirit of God, he says^s, “Is called the *Holy Spirit*, quod sanciat, id est, sanctos facit, because he makes holy.” And a little after he observes^t,

^p Discourse, &c. p. 378. Ed. 2. 368.

^q Hist. Pelag. l. 4. Par. 2. p. 437, 438.

^r Adv. Arrianos, l. 4. p. 351.

^s Ib. l. 3. p. 340.

^t Ib. p. 341.

that

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that every one that is baptized, and says, he believes, and receives faith, he receives the spirit of truth, that is, *the Holy Spirit*, et sanctior fit a Spiritu sancto, *and is made more holy by the Holy Spirit.*"

N U M B. XVIII.

OPTATUS MILEVITANUS.

A. D. 370.

Optatus of Milevi owns the original corruption of human nature^u, when he says, "Every man that is born, although he may be *born of Christian parents*, sine spiritu immundo esse non possit, *can't be without an unclean spirit*, which must be excluded and separated from man before the salutary laver, meaning baptism." He denies that men, or means, or ordinances, can of themselves remove the pollution of sin. "The filth and spots of the mind, says he^w, none can wash but he who is the Maker of the mind." Many other things are observed by him in the same chapter against the *Donatists*, who he thought took that to themselves which belong'd to God. He indeed ascribes the willing of what is good to man, not to a natural man, but to a Christian

^u Adv. Parmen. l. 4. p. 92.

^w Ib. l. 5. p. 103.

man :

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man: mentioning the words of the Apostle, *1 John* i. 8. *If we say we have no sin we deceive our selves and the truth is not in us*, he makes this observation ^z, “He that said this, wisely reserved himself for the grace of God; for it is *of a Christian man* to will that which is good, and to run in that which he wills well, but to man it is not given to perfect — for it is ours to will, it is ours to run, it is of God to perfect.”

NUMB. XIX.

CYRILLUS HIEROSOLYMITANUS.

A. D. 370.

Cyrill of *Jerusalem* gives plain intimations of the doctrine of original sin; he observes twice in one place ^y, that the sin of *Adam* brought death into the world; “The wound of the human nature, he says ^z, is very great; from feet to head there’s no soundness in it.” He represents man ^a, through the fall of *Adam*, as “deceived, fallen, blinded, lame; yea, even dead.” And as for *free will* it self, he says ^b, it is *κακον*, *evil*; and that they that are holy ^c, are so, *καρποει*, *not by nature*, but by

^z Ib. l. 2. p. 51.

^y Catech. 13. c. 1. p. 167.

^a Ib. 12. c. 4. p. 151.

^b Ib. 2. c. 3, 4. p. 23.

^b Ib. c. 1. p. 20.

^c Catech. Mystagog. 5. c. 16. p. 300.

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participation, and by exercise, and by prayer; yea, he affirms^d, “that Jesus, το θελον χα-
 εἰς, gives the will, and receives the
 faith, and bestows the gift freely.”

Dr. *Whitby*^e cites a passage or two from *Cyrril* in favour of free will, which passages are levell'd against the *Manichees*, who held, that some men are by nature good, and others by nature evil; and that there are two souls in men, one naturally good, the other naturally evil; and that good and evil are respectively done by them through necessity of nature, and not with any freedom of will; and don't militate against our sense of free will, who allow of a liberty of will in all actions good and bad.

N U M B. XX.

BASILIIUS CAESARIENSIS.

A. D. 370.

Basil of *Caesarea* very clearly asserts the doctrine of original sin: “No man, says he^f, can be found pure from filth, though he has been born *but one day*.” Again^g,

^d Homil. in Paralyt. § 2. p. 312.

^e Discourse, &c. p. 379, 380. Ed. 2. p. 369, 370.

^f Homil. in Pf. 32. p. 202. Vol. I.

^g Homil. 30. de Paradiso, p. 626. vid. etiam Hexaem. Homil. 5. p. 61. et concio, 8. de peccato, p. 61. Append.

“ The

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“The rose is florid, but it puts shame and sorrow in me; for as often as I see that flower, της αμαρτίας υπομνησκομαι της εμης, *I am put in mind of my sin, for which the earth is condemned to bring forth thorns and thistles.*” And in another place^b, I was indeed, says he, fair by nature, but now am *weak*, because I am dead in sin, εξ επιβουλης τε οφείας, *through the snare of the serpent.*” Wherefore in the same place he observes, “That beauty may come to the soul, and a power effectually perfective of those things which are necessary, θείας εις τελος χάριτος χρίζομεν, *for this we need divine grace.*” Agreeable to this, he saysⁱ, “we may understand those words, *they that trust in their power, and boast of the multitude of their riches, of the powers of the soul, ως εκ αυιοτελεις υσσης εδ’ αυτης προς σωτηριαν, as being by no means sufficient of themselves to salvation.*” And elsewhere he observes^k, that spiritual and enlightened souls, “know how *impossible* it is, *by their own strength*, to overcome the stumbling blocks of the evil one, αλλ’ εκ της απιτήτου δυναμειος τε Θεου, *but by the insuperable power of God*; but they who are not honoured with God’s word are vainly puffed up, and think that *by their own free will* they can make void the occasions

^b In Pf. 29. p. 193.

^k De libero arbitrio, p. 631.

ⁱ In Pf. 48. p. 279.

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of sin, which is abolished only by the mystery of the cross." And a little after, "Human nature without the whole armour of the Holy Spirit, *cannot resist* the wiles of the devil;" as for free will, he says ¹, "the power and liberty of it, is the beginning and root of sin." And in another place he affirms ^m, that "every human soul is *subject*, τῷ πονηρῷ τῆς δευλαίας ζυγῷ, *to the evil yoke of bondage* of the common enemy of all, and being deprived of the *liberty* it had from its creator is led captive by sin."

Dr. *Whitby* ⁿ cites two or three passages from *Basil* in favour of free will, out of a *Commentary* on *Isaiab* ascribed to him ^o; but it is thought by learned men to be none of his, and therefore deserves no regard.

N U M B. XXI.

GREGORIUS NAZIANZENUS.

A. D. 370.

Gregory of Nazianzum often inculcates the doctrine of original sin in his writings. He represents himself and all mankind as

¹ Homil. quod Deus non est auctor mali. p. 422.

^m In Pf. 48. p. 279.

ⁿ Discoursé, p. 97, 388. Ed. 2. 96, 370. Postscript, p. 561, 562. Ed. 2. 538, 539.

^o Vid. Rivet. Crit. Sacri, l. 3. c. 20. p. 307.

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concerned in *Adam's* first sin, as ruined by it, and most bitterly laments the wretched consequences of it. He affirms^p, that the souls of men sinned in *Adam*; that all men fell^q by that sin which was from the beginning; that we are all of the same earth and mass^r, and have all tasted of the same tree of wickedness. And of himself he says^s, "I am fallen from paradise, I am turned again to the earth from whence I was taken, having for delicious fare this one thing, — to know my own evils, *ἐν αὐτῇ τῇ μικρῇ κατάντησι*, and for a little pleasure am condemned to sorrow without ceasing, and obliged to war against him who got into my friendship to my hurt, and *through tasting* drew me into sin; these are the punishments of sin to me; hence I am born to labour, to live, and die; this is the mother of want, want of covetousness, covetousness of wars." In another place he says^t, "I fell wholly and am condemned, *ἐκ τῆς τῆς πρώτης ἀπειθείας*, *through the disobedience of him that was first made*, and the theft of the adversary." Elsewhere he cries out^u, *ὅτι τῆς ἡμετέρας ἀδυναμίας, ἐμὴ γὰρ ἡ τῆς πρώτης ἀπειθείας*, *O my weakness! for that of my first parent is*

^p Greg. Nazianz. Orat. 51. p. 742. Tom. 1.

^q Ib. Orat. 42. p. 684.

^r Ib. Orat. 9. p. 158.

^s Ib. Orat. 14. p. 221.

^t Ib. Orat. 38. p. 619. et Orat. 42. p. 681.

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mine; he forgot the commandment which was given him, and was overcome by the bitter taste." And then he proceeds to enumerate the multitude of evils which spring from this root of bitterness: "Beautiful, says he ^a, was the fruit for sight, and good for food, *ο εμε θανατωσας, which killed me.*" Hence he calls ^{*} the eating of it, *γυναις καταμεν, the destroying taste*, which brought bitter punishment upon him; and the tree ^γ, *εσεν ανθρωπον, the man murdering plant*; and laments ^{*} the heavenly image being destroyed by the sin of the first man. One so sensible of the sad effects of the fall of *Adam* could not fail of observing the weakness of man to all that is good, and the necessity of the spirit and grace of God, and of divine help to the performance of that which is truly so. "We are all poor, says he ^a, *εν της θεου χαριτι εμειν, and in need of divine grace.*" And in another place he observes ^b, that "such is the grossness of the material body, and imprisoned mind, that *μη βοηθημεν, unless it is helped*, it cannot otherwise have any understanding of God." And elsewhere he says ^c, "It is by the Spirit of God only that God is

^a Ib. Orat. 43. p. 700.

^{*} Ib. Carmen. 13. p. 86. Tom. 2.

^γ Ib. Carmen. 47. p. 111.

^a Ib. Orat. 15. p. 239. Tom. 1.

^b Ib. Orat. 42. p. 683.

^c Ib. Carmen. 4. p. 68.

^c Ib. Orat. 1. p. 17.

heard,

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heard, explained and understood." That "no man is spiritual without the Spirit^d." "This, says he^e, is my sentiment, οὐ δύσ-
 ληπτον μὲν τὸ ἀγαθὸν τῇ ἀνθρώπινῃ φύσει, *that*
what is good is hard to be received by human
nature. He affirms^f, that "God both gives
 a capacity to receive, and strength to per-
 form that which is good. That he has two
 parts therein, *the first and the last*, and that
 οὐδὲ χεῖρ ἐν διχα βεβλήκει ἰχθὺς αἰεῖται, *without*
Christ a man can't take one step that way; and
 therefore men should be careful not to
 ascribe too much to themselves, or trust in
 their own strength, though never so wise." For as he observes elsewhere upon those
 words^g, *it is not of him that willeth, nor of*
him that runneth, but of God that sheweth
mercy. "There are some who are so lifted
 up with their good works, as to ascribe all
 to themselves, and nothing to the Creator
 and Author of wisdom, and supplier of good
 things. These words teach them, οὐ καὶ τὸ
 βεβληδαι καλῶς δεῖται τῆς πατρὸς Θεοῦ βοηθείας,
that to will rightly requires help from God;
 or rather, *the choosing it self* of things need-
 ful is something divine, and is a gift of God's
 good will to man for salvation, and ought
 to be both in us and of God, therefore he
 saith, *it is not of him that willeth*; that is,

^d Ib. Orat. 25. p. 441.

^e Ib. Orat. 1. p. 6.

^f Ib. Carmen. 58. p. 136, 137. Tom. 2.

^g Ib. Orat. 31. p. 504. Tom. 1.

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not only of him that willeth, nor of him that runneth only, but of God that sheweth mercy: so because το βελησαι προα Θεου, *to will is from God*, he rightly ascribes all unto him; for if thou runnest and strivest never so much, thou standest in need of him who gives the crown, according to *Psal. 127. 1.* In which passage may be observed, that he asserts not only that divine assistance is requisite to a man's willing that which is good, but that the will it self is of God. Gregory does indeed assert ^a free will in man, as he was at first created by God, and continued in a state of innocence; but at the same time gives plain intimations, that man's free will is now through transgression in a state of servitude. "Liberty and riches, says he¹, were, or lay in the sole keeping of the commandments; and on the contrary, the transgression of it is real poverty, η δολεια, *and slavery.*"

^a Ib. Orat. 1. p. 8, 9. et Orat. 16. p. 256. et Orat. 38. p. 618. et Orat. 42. p. 680.

¹ Ib. Orat. 16. p. 256.



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N U M B. XXII.

GREGORIUS NYSSENUS.

A. D. 404.

Gregory of Nyssa frequently speaks of the corruption and weakness of human nature ; he asserts ^k, that man is born in sin ; that the image of God is lost in man ^l; that that which is good, *χωραν εκ εχεν*, *hath no place in him* ^m; and that human nature being in wickedness through sin, *αποκεχειται της κυριας τε αγαθου κλησιως*, *is exempted from the proper appellation of good* ⁿ, or does not deserve the name of good ; yea, so faulty is it, that it *cannot understand exactly what is naturally good*, and what through deceit is supposed to be so ^o. He owns, that man's free will was originally good, and the gift of God, but that it is now the *instrument of sin* ^p; yea, *the last of evils* ^q. Moreover he says^r, that "man has changed *την ποτησαν της αμαρτιας δευλειαν αν'ι της αυτεξουσιας ελευθεριας*, *and has instead of the freedom of the will, the*

^k Gregor. Nyss. in Psalm. c. 16. p. 370. Vol. 1.

^l Ib. Contr. Eunom. l. 11. p. 282. Vol. 2.

^m Ib. Orat. Funebr. Pulcher. p. 955.

ⁿ Ib. Contr. Eunom. l. 10. p. 264.

^o De Beatitud. orat. 5. p. 801.

^p Ib. in Eccles. Homil. 2. p. 388. Vol. 1.

^q Ib. Homil. 8. p. 459.

^r Ib. de Orat. Dominic. Orat. 5. p. 754.

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wicked and base slavery of sin; and has chose rather to be under the tyranny of a corrupting power, than to be with God." Nay, he says; "That he who was without lord and master, and of his own free will, *νυν ὑπο τοσούτων καὶ τοσούτων κακῶν δουλεύει*, is now lorded over by such and so many evils, as it is not easy to number our tyrants." Hence he observes the impotency of man, and the necessity of the spirit and grace of God. On Cant. i. 2. he has this note; "In what follows, the soul, the bride, touches a more sublime philosophy, shewing *το ἀπερὸς ὅσον τι καὶ ἀχρηστὸν λογισμῶς ἀνθρώπων τῆς θείας δυνάμεως*, that divine virtue is not to be come at and comprehended by human reasonings, when she says, *thy name is as ointment poured forth.*" And in another place he says, that the power of human virtue, *ὅτι ἐξαρκεῖ καθ' ἑαυτὴν*, is not sufficient of it self to raise up souls destitute of grace to a form of life." Yea, he observes, "That such mischievous evils, and so difficult of cure, are hid in the souls of men, *ὥστε μὴ δυνατόν εἶναι δια μένης τῆς ἀνθρώπου σφωδρῆς καὶ ἀρετῆς*, as that it is not possible by meer human industry and virtue, to wear them out, and remove them, unless one receives the helping power

^s Ib. De Beatitud. Orat. 3. p. 783.

^t Ib. in Cantic. Homil. 1. p. 485.

^u Ib. De Scopo Christi. p. 732. Vol. 2.

^v Ib. p. 734.

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of the spirit. And a little after ^x, “The tempter lays many snares for the soul, and human nature is in so bad a condition in it self, that it can’t get the victory of him.”

He argues the weakness of human nature, and the necessity of divine grace and assistance, from the several petitions in the Lord’s Prayer; “What, says he^y, does that petition mean, *Hallowed be thy name, thy kingdom come?* But this, *ὅτι ἀδυνάτου ἐστὶ πρὸς ἀγαθὸν τινος κτήσει ἢ ἀνθεξαυτῇ πρὸς, that human nature is weak to procure any thing that is good*; and therefore none of the things that we are seeking diligently after befall us, unless the *divine help* works that which is good in us.” And a little after ^z, “He that says in prayer, *hallowed be thy name*, prays thus, *ῥωσόμεν τῇ συνεργίᾳ τῆς σὸς βοήθειας, O that I might, by thine help and assistance, be unblameable, righteous, godly, abstaining from every evil work, speaking truth, working righteousness, &c.* — for God cannot otherwise be glorified by man, unless his virtue witness, that the cause of good things is through the divine power.” Then he goes on to set forth the wretched condition that human nature is in by reason of sin, and adds ^a; “Well do we pray, that the *kingdom* of God may *come upon us*; for

^x Ib. p. 736.

^y Ib. de Orat. Dominic. Orat. 3. p. 734.

^z Ib. p. 735.

^a Ib. p. 736.

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we can't otherwise put off the wretched government of corruption, unless the quickening power takes the dominion over us." Again, on that petition, *thy will be done*, he asks^b, "Why do we pray, that we may have a good will from God? οὐκ ἀδυνατῶν καὶ ἀνθρώπου φύσις περὶς τοῦ ἀγαθοῦ ἐστίν, *because human nature is weak to that which is good.*" And a little after he observes^c, that "there is in us such a bias to that which is evil, that we have no need of an assistant, seeing wickedness perfects it self of its own accord, in our will; but if the inclination is made to that which is better, τὸ θεοῦ χάρις τὴν ἐπιθυμίαν εἰς ἐφ' ἑνὸς ἀγνοῖ, *we have need of God to bring the desire into action.*" Therefore we say, because thy will is temperance, but I am carnal, sold under sin, *by thy power form aright this good will in me*; the same of righteousness, godliness, the alienation of the affections." And yet after all this it cannot be denied, that Gregory drops several expressions which seem to favour free will; and among others of the like nature, that is said^d by him, which is cited by Doctor Whitby^e, that *it is in mens power to be the children of the day, or of the night, and that they are the children of God by virtue, and of the enemy by vice*; which must be reckon-

^b Ib. Orat. 4. p. 742.

^c Ib. p. 743.

^d Ib. Contr. Eunom. 1. 2. p. 95. Vol. 2.

^e Discourse, &c. p. 97. Ed. 2. 96.

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ed among his unguarded expressions, in which he carries the power of man's free will too far ; unless the patrons of that doctrine can reconcile them to the numerous testimonies to the contrary produced here and elsewhere. To which may be added, that prayer of his at the close of one of his treatises^f, " The Lord give us *power*, *εις το εκκλινειν απο κακου, η̃ ποιειν αγαθον*, to decline from evil and to do that which is good, through the grace and philanthropy of the Lord and God, and our saviour Jesus Christ."

N U M B. XXIII.

HILARIUS DIACONUS.

A. D. 380.

Hilary the *Deacon*, or the author of the commentaries on the epistles of the apostle *Paul*, formerly thought to be *Ambrose's*, very plainly asserts the doctrine of original sin, the impotency of man to fulfil the law, or do that which is spiritually good, and the necessity of divine grace. " It is manifest, says he^g, that in *Adam all sinned*, quasi in massa, *as in the lump* ; for he being cor-

^f Ib. in *Christ. Resurrect.* Orat. 2. p. 848. Vol. 2.

^g Comment. in *Epist. Rom.* p. 269.

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rupted by sin, all whom he begat are born under sin; wherefore from him we are all sinners, because we are all of him." Again, "It is right and plain, that we ought not to obey the invention of *Adam*, who acted carnally, and who first sinning hath left death unto us, hereditatis titulo, by way of inheritance." Likewise speaking of sin, being condemned by the cross of Christ; "hence, says he^h, the authority as it were of sin was taken away, by which it held men in hell, propter delictum *Adae*, for the sin of *Adam*." And elsewhere^k, to the same effect, "being delivered from a state of darkness, that is, pulled out of hell, in which we were held by the devil, tam ex proprio quam ex delicto *Adae*, both for our own and the sin of *Adam*, who is the father of all sinners, we are translated by faith into the heavenly kingdom of the Son of God." Once more, "*Adam*, says heⁱ, sold himself first, and hereby all his seed are subject to sin, wherefore man is weak to keep the commands of the law, nisi divinis auxiliis muniatur, unless he is fortified by divine aids; hence it is he says, the law is spiritual, but I am carnal, sold under sin, i. e. the law is firm and just, and without fault, but man is frail, and subjected by his father's sin; so

^h Ib. p. 289.

^k In Col. p. 535.

ⁱ Ib. p. 287.

^l In Rom. p. 282.

that

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that he *can't use his power* in obeying the law, and therefore must fly to the mercy of God to escape the severity of the law." And a little after ^m, "What is commanded by the law is pleasing, and there is will to do, but power and strength are wanting to fulfil; because man is so pressed with the power of sin that he can't go where he would, nor can he gainsay, because another is master of his power." And a little farther ⁿ, "It was impossible for us to fulfil the law, because we were subject to sin."

N U M B. XXIV.

AMBROSIUS MEDIOLANENSIS.

A. D. 380.

A*Mbrose of Milain* abounds with testimonies to the doctrine of original sin, and the depravity and weakness of human nature: "We have all, says he ^o, sinned in the first man, and through a succession of nature a succession also of the fault is transfused from one to all — *Adam* is in each of us, for in him human nature failed, because through one, sin passed upon all." Again ^p, "The species of mankind may be considered in

^m Ib. p. 283.

ⁿ Ib. p. 286.

^o Apolog. David. 2. c. 12. p. 519, 520.

^p In Luc. 1. 7. p. 169.

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one; *Adam was*, and in him all were; *Adam perished*, et in illo omnes perierunt, *and in him all have perished.*" And in another place he says^a, "All men are *born under sin*, quorum ipse ortus in vitio est, *whose very beginning it self is in sin*, according to *Psal. li. 5.*" And elsewhere he thus expresses himself^r, "I am fallen in *Adam*; I am cast out of Paradise in *Adam*, am dead in *Adam*; how could he call me back unless he had found me in *Adam*, as obnoxious to fault in him?" A debt to death, so justified in Christ." Once more, says he^s, "We are all begotten in bondage; why dost thou assume the arrogance of liberty in a servile condition? Why dost thou usurp the titles of nobility, O servile inheritance! Thou knowest not that the fault of *Adam* and *Eve* has bound thee to servitude." Yea, he says^t, antequam nascamur maculamur contagio, *before we were born we are spotted with the infection*; and before the use of light we receive the injury of its original; we are conceived in iniquity;" with more that follows to the same purpose. It would be too tedious to transcribe all the passages of this father which speak of this doctrine; I shall therefore refer the learned reader to

^a De penitent. l. i. c. 3. p. 388.

^r De fide resurrect. in obit. satyr. p. 322.

^s De Jacob. l. i. c. 3. p. 314.

^t Enarr. in Ps. 50. p. 835.

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the places in the margin ^u, which he may consult at his leisure. Hence he frequently inculcates the inability of man to do any good thing of himself, and the necessity of divine grace and assistance. "We often talk, says he ^v, of avoiding this world, I with the affection was as cautious and careful as the talk is easy; but what is worse, frequently the allurements of earthly lust creeps in, and a flood of vanities seizes the mind, that what you study to shun, that you think of, and roll over in your heart; which to beware of is difficult to men, to put off impossible. Moreover, that this is a matter rather of wish than affection the prophet testifies, saying, *incline my heart to thy testimonies and not unto covetousness*: Non enim in potestate nostra est cor nostrum, *for our heart is not in our own power* — Who is so happy as always in his heart to ascend? But how can this be without *divine help*? Truly by no means, according to *Psal. lxxxiv. 5.*" Again ^x, "Who can ascend from earthly things to heavenly, from the shadow to clearness, from the exemplar to

^u De Noe, c. 12. p. 194. de Jacob. l. 1. c. 3. p. 313. Apolog. David. 1. c. 5. p. 496. et c. 8. p. 512. de Tobia, c. 9. p. 589. c. 23. p. 601. Enarr. in Pf. 48. p. 825, 826. in Pf. 118. Zad. p. 1052. Koph. p. 1057. Res. p. 1065. in Luc. l. 4. p. 72. l. 7. p. 133. de initiand. c. 6. p. 347. vid. plura in Aug. contr. duas Epiit. Pelag. l. 4. c. 11.

^v De fuga seculi, c. 1. p. 351.

^x Enarr. in Pf. 118. Gimel. p. 894.

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the inner chambers of truth, by *human steps*,
sine divino ductu, without divine guidance?"
 And in another place he says ^y, "Because
 human nature without divine aid is weak,
 it requires God an helper to heal it." Else-
 where he says ^z, "Neither can any say, that
 man *can* procure more for himself than what
 is bestowed upon him by *a divine gift*." Ha-
 ving mentioned the complaint and conduct
 of the Apostle *Paul* in *Rom. vii. 23, 24, 25.*
 he makes this observation^a, "That if he that
 was stronger did not commit himself to his
 own strength, that he might escape the
 body of death, but sought *help from Christ*,
quid nos facere oportet infirmiores, what
should we do who are more infirm?" He
 ascribes mens having a will to that which
 is good, and the beginning of every good
 action unto God. "He that follows Christ,
 he observes ^b, being asked why he would
 be a Christian, may answer, it seemed good
 to me, which, when he says, he does not
 deny, that it *seemed good to God*; a *Deo*
enim preparatur voluntas hominum, for the
will of men is prepared by God; for that
 God is honoured by a saint is owing to the
grace of God." Again ^c, "You see that eve-
 ry where the power of God co-operates

^y Expof. in If. apud. Aug. contr. duas Epift. Pelag. l. 4. c. 11.

^z De Paradiso, c. 5. p. 116.

^a De Abraham. l. 2. c. 6. p. 251.

^b In Luc. l. 1. p. 8.

^c Ib. l. 2. p. 38.

with

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with human endeavours ; no man can build without the Lord ; no man keep *without the Lord* ; nemo quidquam incipere sine Domino, *no man can begin any thing without the Lord.*" As for man in a state of unregeneracy, *Ambrose* was so far from supposing that he has a free will to that which is good, that he represents him in a state of bondage and slavery : " The soul, says he ^d, is fastened as with nails to corporal pleasures, and when it is once immersed in earthly lusts it sticks fast, so that it is difficult to fly back on high, from whence it descends, sine favore Dei, *without the grace of God.*" Again ^e, " Every passion is servile, for he that commits sin is the servant of sin ; and what is worse, multorum servus est, he is the servant of many ; he that is subject to vices has given himself up to many lords, so that he can scarcely come out of the service." Once more ^f, " He that is in sin can't be said to be free, but a servant, whom the grievous bonds of sin hold." I don't remember that either *Vossius* or Doctor *Whitby* have either produced, or referred to one single passage in this father in favour of free will.

^d Ib. 1. 4. p. 71.

^e De Jacob. 1. 2. c. 3. p. 327.

^f Enarr. in Pf. 36. p. 689.

EPIPHANIUS. A.D. 390.

Epiphanus does indeed assert a free will in man, and argues for it, against the *Pbarisaical* fate, and destiny of men by birth, owing to the stars; which is equally denied by us, in a passage Doctor *Whitby*^s has cited or referr'd to no less than three times; yet he affirms that man is wholly under the power of sin, and in a state of nature weak, yea, dead. "Our life, says he^b, came, and again shewed light unto us, when he found us wandring; for we were immersed in pride and blasphemies, by the images of idols, and impieties of spirits, *κακῶν πνευμάτων ἐκτίλασις*, *under the government of all evils.*" And a little afterⁱ, mentioning those words, *Come unto me all ye that labour and are heavy laden, and I will give you rest*, he adds, "Therefore when, *ἐγὼ ἦν ὀρεν διὰ τῆς σαρκὸς*, *I was weak through the flesh*, a Saviour was^k sent to me in the likeness of sinful flesh, fulfilling such a dispensation, that he might redeem me from bondage, from corruption, from death." And a little further^k, "As many as are accounted to death, these are

^s Discourse, &c. p. 97, 346, 352. Ed. 2. 95, 337, 343.^b Lib. Ancorat. § 64. p. 67. Vol. 2.ⁱ Ib. § 65. p. 68.^k Ib. § 66. p. 70.

called

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called natural or carnal; wherefore he commands us to reject the works of the flesh, as being the munitions of sin, and mortify the members of death *by his grace*, and receive the Holy Spirit, which we had not, το ζωοποιον εμε τον παλαι τεθνηκοτα, *who quickens me that were formerly dead*, whom if I had not received I should have died; διχα γαρ πνευματι αλλε πας νεκρος, *for without his spirit every one is dead*.

NUMB. XXVI.

MARCUS EREMITA. A.D. 390.

M*ark the Eremite* acknowledges, that all mankind are guilty of *Adam's* sin, and under condemnation on the account of it; that they cannot of themselves remove that, or any other sin from themselves, or do any thing that is good, being dead in sin; and that notwithstanding their free will they are *as brutish as the beasts of the field*. "Let us suppose, says he¹, that some are found free from these things, and as soon as born are strangers to all vice, which indeed *can't be*, since *Paul* says, *we have all sinned*, &c. Yet though they were such, nevertheless they have their original from *Adam*, cuncti

¹ De poenitentia, p. 77.

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que peccato transgressionis fuerunt, ideoque capitali sententia condemnati, *and have been all guilty of the sin of transgression, and so condemned by a sentence of death, inasmuch that without Christ they cannot be saved.*"

"Wherefore, as he elsewhere observes", *we must not think, that Adae peccatum certaminibus amputandum posse, the sin of Adam can be removed by our strivings, nor even our own sins, which besal us after baptism, unless by Christ — for how could we who were dead in sins, a nobis ipsis boni quippiam agere, do any good thing of our selves, unless the Lord had quickened us by the laver of regeneration, and had bestowed upon us the grace of the Holy Spirit?*" Again, says he", "Let none of those who study virtue, *think, se suapte duntaxat facultate boni quippiam fecisse, that they have by their own power alone done any good thing; for a good man out of the good treasure of the heart bringeth forth good things; where he calls the Holy Spirit hid in the heart of believers a treasure.*" This writer does indeed in some places ° speak of man as endued with free will, and yet, notwithstanding this, his opinion of him was, that he was sunk below the beasts of the field. "We,

. ^m Ib. de baptismo, p. 87. Vid. etiam, p. 88.

ⁿ Ib. p. 86.

^o De Leg. Spirit. p. 50, 63. De Baptismo, p. 80, 81, 87, 93.

says

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says he^p, who are adorned with free will above all animals, are more savage than wild beasts, and appeared less rational than the brutes."

NUMB. XXVII.

JOANNES CHRYSOSTOMUS.

A. D. 390.

C*hryſostom*, though he has been thought too much to favour the *Pelagian* scheme, yet clearly asserts the condemnation of all mankind for *Adam's* sin; the corruption and weakness of human nature; the slavery man is in by sin, and the necessity of divine grace to his deliverance. "If, says he^q, a Jew should say to thee, how can the world be saved through one Christ doing well? you may reply to him, πως εν @ πα-
ραγοσαντ @ τ@ Αδαμ η οικουμένη κατεχευιθη,
how could the world be condemned through one Adam sinning?" Again^r, "What is the meaning of that, *in whom all have sinned?* *He falling*, they also who do not eat of the tree, γεννασιον εξ εχουσ παντες θιντι, *all become mortal through him.*" Some have observed, that *Chryſostom's* sense of original sin

^p De poenitentia, p. 73.

^q Homil. 10. in Rom. Tom. 3. p. 72.

^r Ib. p. 71.

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was only this, that our bodies only are become mortal by it, but that our souls receive no damage on account of it; but the contrary will appear by what follows, "For along with death, he says¹, *και ο των παθων εισηλθεν οχλος*, a multitude of affections also enter'd in; for when the body became mortal it necessarily received lust, anger, grief, and all the rest." And in another place he observes², "That before the coming of Christ our body was easily overcome by sin; for with death, *και πολλες παθων εισηλθεν εσμος*, likewise a vast swarm of the affections came in; wherefore neither was it very light to run the race of virtue, neither was the spirit present to help, nor baptism, which is able to mortify, *αλλ' ωσπερ τις ιακχος δυσσυνετος*, but as an unbridled horse, it ran, and frequently went astray; the law indeed shewing, what was to be done, and what not, but brought in nothing besides a verbal exhortation to them that strove; but after Christ came the combats were made more easy, wherefore greater ones are set before us, as being partakers of greater help." Once more³, "When Adam sinned his body became mortal, and passible, and received many natural vices, *η βαπτισμος η δυσσυνετος ο ιακχος ηλθεν*, and the

¹ Ib. Homil. 13. p. 99.

² Ib. Homil. 11. p. 82.

³ Ib. Homil. 12. p. 91.

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*horse became more heavy and unbridled; but when Christ came, he made it lighter for us by baptism, εν τω πτερο διαγίξων το πνευμα-
 1. Q., raising it up with the wings of the spi-
 rit."* Moreover he says *, "When sin en-
 tered, ελυμωατο την ελευθεριαν, *it destroyed the freedom,* and corrupted the privilege of nature, which was given, εν την δουλειαν εφει-
 σησεν, *and introduced slavery."* And in another place †, "We our selves were weak, but by grace are made strong." Nor is it of *human strength*, says he ‡, that we are delivered from all these things; but *the grace of God*, who will and can do such things — And that you may know that it is not from their good will alone, αλλ' εν της τε Θεου χα-
 ρει Q. το παν γιγνεται, *but that the whole is done by the grace of God*, he says, *ye have obeyed from the heart the form of doctrine in-
 to which ye were delivered; for obedience from the heart shews free will, and to be delivered, την τε Θεου βοηθειαν ανιτιτελει, inti-
 mates the help of God."* And though he frequently asserts free will, yet such as it is, after the grace of God is bestowed; "He has left, says he §, all in our free will, μετα την ανωθεν χαν, *after the grace which is from above.* And elsewhere he asserts, that

* In Gen. Homil. 29. Tom. 1. p. 233.

† In Rom. Homil. 27. p. 213.

‡ Ib. Homil. 11. p. 83.

§ In Gen. Homil. 22. p. 155.

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"all evil things are from our will only^a, and all good things from our will, & not *ex necessitate*, and *ex impulse*. Chrysostom has indeed been blamed by many writers, both Pagans and Christians, for too highly exalting the power of man's free will, and particularly our *liberté-arbitre* not only says, that he approached *near Pelagius*, but said the same he does; and it must be owned, that there are many of his expressions which look this way, some of which Dr. Whitby^b has cited, and more might be; but then, as *Fylax* observes^c, it should be considered, that when he exalts the power of man he does not speak of it as *without*, but *with* and *under the grace of God*; and it is worthy of notice what the same writer remarks^d, that when Chrysostom being in exile, and near to death, heard of Pelagius's fall into error, lamented it in these words; "I am exceedingly grieved for Pelagius the monk; consider therefore what account they are worthy of, who bravely stand, when men who have lived with so much exercise and constancy appear to be so drawn away."

^a In 2 Tim. Homil. 8. Tom. 4. p. 368.

^b De caus. Dei, l. 2. c. 36. p. 603.

^c De caus. &c. p. 92, 347, 378, 382, Ed. 2. 96, 337, 369, 372.

^d Hist. Pelag. l. 4. Par. 2. p. 441.

^e Ib. l. 1. c. 3. p. 5.

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N U M B. XXVIII.

HIERONYMUS. A. D. 390.

Jerom asserted the doctrine of original sin, which not only appears from his saying^f, that all men transgressed in paradise, are obnoxious to the sin and punishment of offending *Adam*, and fell with him from paradise into the captivity of this world; but from that famous passage of his, in which he has put together many of the principal texts of scripture we make use of in proof of this doctrine; upon which account, and especially for the sake of his sense of *Psal.* li. 5. I shall transcribe it at large. His words are these^g, “The world lies in wickedness, and the heart of man from his youth is bent to that which is evil; nor is the human state without sin one day from the beginning of its birth; hence *David* confesses in the *Psalms*, *Behold, I am conceived in iniquities, and in sins my mother conceived me;* non in iniquitatibus matris meae, vel certe meis, sed in iniquitatibus humanae conditionis, *not in the iniquities of my mother, or truly in my own, but in the iniquities of the*

^f Comment. in Oseam, Tom. 6. p. 11. G. H. in Jonam. p. 58. B. in Micheam, p. 62. I. Epitaph. in Nepotian. Tom. 1. p. 8. A. Adv. Pelag. l. 3. Tom. 2. p. 102. F.

^g Comment. in Ezek. Tom. 5. p. 259. M. 260. A.

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human condition. Hence the Apostle says, death reigned from *Adam* to *Moses*, even over them that sinned not after the similitude of *Adam's* transgression." The weakness of man to fulfil the law he^h proves thus, "For that no man can fulfil the law, and do all the things which are commanded, the Apostle elsewhere testifies, saying, *For what the law could not do, &c.*" On those words, *The sin of Judah is written with a pen of iron, &c.* he has this note^l, "If this be so, where is that, that the doting old woman (meaning *Pelagius*) devises, that a man may be without sin if he will; and that the commands of God are easy?" And elsewhere^k, directing himself to *Pelagius*, "You say, says he, that the commands of God are easy, and yet you can't produce one man that has fulfilled them all; answer me, are they easy or difficult? If easy, produce the man that has fulfilled them; if difficult, how durst thou say, the commands of God are easy, which no man hath fulfilled?" Yea, he affirms, that man can do nothing that is good of himself. "Man, says he^l, from the beginning of his creation makes use of God as his helper; and seeing it is of his grace that he is created, and of

^h Comment. in Gal. Tom. 9. p. 75. M.

ⁱ Comment. in Hierem. Tom. 5. p. 141. B.

^k Ad Ctesiph. adv. Pelag. Tom. 2. p. 85. B.

^l Ad Cyprian. Explan. Pf. 89. Tom. 3. p. 32.

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his mercy that he subsists and lives, nihil boni operis agere potest absque eo, *he can do no good work without him*; who hath so given free will that he may not deny his own *grace in every work*, lest the liberty of the will should redound to the injury of the Creator, and to the hardening of him, who is so made free, that *without God he knows that he is nothing.*" And elsewhere he observes^m, that "without the Holy Ghost there is no strength," *i. g.* to do any thing that is good. Moreover he declaresⁿ, that "this is the chief righteousness of man to reckon, that whatsoever *power he can have*, non suum esse, sed Domini qui largitus est, *is not his own, but the Lord's, who gives it.*" Yea, he pronounces^o, the man "accursed, who not only puts his hope in man, but him that makes flesh his arm, *i. e.* his own strength; and *whatsoever he does*, non Domini clementiae, sed suae putaverit esse virtutis, *does not think it is owing to the clemency of the Lord, but to his own power.*" He denies, that the understanding of the scriptures, and utterance to declare the mind of God, are in the power of man, "For, says he^p, unless all things which are written were opened by him, who has the key of

^m Comment. in Eph. Tom. 9. p. 96. L.

ⁿ Adv. Pelag. l. 1. Tom. 2. p. 88. H.

^o Comment. in Hierem. Tom. 5. p. 141. D.

^p Ad Paulin. Tom. 1. p. 36. D.

David,

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David, who opens and no man shuts, who shuts and no man opens, *nullo alio referente pandentur, they could be opened by no other.*" And in another place he says, "The opening of the mouth is not in the power of man but of God; as Paul says, a great door, and effectual, is opened unto me, and there are many adversaries, wherefore God is called he that opens." The whole work of conversion, repentance, spiritual knowledge, are clearly ascribed by him to the power of God, and not man. He represents man as being much in the same case the poor woman was, whom Satan had bound eighteen years, so that she could not look up to heaven, but always on the earth; so man is *hewed down, et se erigere non possit, and can't raise himself up*, because he is bound by the Devil." On these words, *I'll give them an heart to know me*, he makes this remark. "This is like to that of the Apostle, *God is he that worketh in you both to will and to do*; for not only our works, but our will, *Dei nitatur auxilio, depends upon the help of God.*" And on those words, *Turn thou me and I shall be turned*, he has this note; "We can't fulfil this that we repent, unless we lean on the help of God;

¹ Comment. in Joel. Tom. 6. p. 25. C.

² Comment. in Isa. Tom. 5. p. 6. E. F.

³ Comment. in Hierem. lb. p. 150. C.

⁴ lb. p. 158. I.

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for after thou shalt convert me, and I shall be converted unto thee, then shall I know that thou art the Lord my God, and that — my errors and sins shall not slay me; vide quantum sit auxilium Dei, et quam fragilis humana conditio, *see how great is the help of God, and how frail the condition of man*; that we can't by any means fulfil this, that we repent, *unless the Lord first convert us.*" And in another place^u, having cited *John* vi. 44. thus descants upon it; "When he says, *No man can come to me*, he breaks the proud liberty of free will; for if ever he would come to Christ, unless that is done which follows, *except my heavenly Father draw him*, nec quicquam cupiat et frustra nitatur, *he can desire nothing, and in vain he endeavours.*" And on these words, which he thus reads, *I will give them thought and sense, that they may know me*, he argues^x; "If thought and sense are given by God, and the understanding of the Lord *spring from him who is to be known*, ubi est liberi arbitrii tantum superba jactatio, *where is the proud boasting of free will?*" And having mentioned *Psal.* lxxvii. 10. which he renders thus, *Now have I begun; this is the change of the right hand of the most high*, makes this remark on it^{*}; "It is the lan-

^u Adv. Pelag. l. 3. Tom. 2. p. 100. L.

^v Ib. l. 2. p. 98. I.

^x Ib. p. 97. B.

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guage of a righteous man, who after meditation in sleep, and distress of conscience, at last says, now have I begun either to repent, or to enter into the light of knowledge; and *this change from good to better, non mearum virium sed dexteræ et potentia Dei est, is not owing to my own strength, but to the right hand and power of God.*" He frequently argues against the power of free will from this consideration, that upon a supposition of this there's no need of prayer; "For, says he, if only the grace of God lies in this, that he hath made us endued with free will, with which we are content, nor do any longer stand in need of his help, lest if we should, our free will would be destroyed; *then we ought by no means to pray any longer,* and thereby engage the goodness of God, that we may daily receive what being once received is in our power;" for "we pray in vain, adds he, if it is in our will to do what we will." "Why should men pray for that from the Lord which they have in the power of their own free will?" He farther argues^y against the power of free will from the grace of God, and the help and assistance which he affords to man; "where, says he^z, there is grace there's no reward of works, but the free

^y Ad Ctesiph. adv. Pelag. p. 84. I. Adv. Pelag. l. 1. p. 88. I. K. l. 2. p. 96. E. F. G. p. 102. A.

^z Ad Demetriad. Tom. 1. p. 23. M.

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gift of the donor; that the saying of the Apostle may be fulfilled, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*; and yet to will and nill is ours, but that which is ours, *is not ours*, sine Dei miseratione, *without the mercy of God.*" And elsewhere he observes^a, that "where there is grace and mercy, *free will in part ceases*; for it is only by that that we will, desire, and give an assent to things that are liked; but it is *in the power of the Lord* that that which we desire, labour for, and endeavour after, *we are able to fulfil*, illius ope et auxilio, *by his help and assistance.*" And in another place he says^b, "If not one, nor few, nor many, but all, are governed by their own will, ubi erit auxilium Dei, *where will be the help of God?* Then how do you explain *Psal. xxxvii. 23. Jer. x. 23. Jobn iii. 27. 1 Cor. iv. 7, &c?*" And Again^c, he asks, "Where are they that say, that man may be governed by his own will? That such a power of free will is given, that the mercy and justice of God are taken away? Let them be ashamed that say so." He allows of, and pleads for such a free will, as is consistent with, and depends upon the grace and power of God;

^a Adv. Pelag. l. 3. Tom. 2. p. 101. A.

^b Ib. l. 1. p. 91. B. vid. etiam, Ep. ad Ctesiph. adv. Pelag. p. 84. B.

^c Comment. in Hierem. Tom. 5. p. 133. D. E. p. 134. F.

" not

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"not that, says he^d, free will is taken away from man by the grace of God, but *the liberty it self*, Dominum habere debeat adiutorem, *ought to have God for its helper.*" He owns^e, that "it is ours to will and to run, but that our will and running may be accomplished, belongs to *the mercy of God*; and it is so brought about, that in our willing and running, free will may be preserved, and in the consummation of our will and race, Dei cuncta potentiae relinquuntur, *all things may be left to the power of God.*" Yea, he argues, that the *Pelagians*, and not such as himself, destroyed free will; "they boast, says he^f, up and down, that free will is destroyed by us; when, on the contrary, they ought to observe, that they destroy the liberty of the will, who abuse it, contrary to the grace of the donor. Who destroys free will? He who always gives thanks to God, and whatsoever flows in his rivulet, he refers to the fountain? Or, he who says, depart from me, for I am clean, I have no need of thee? Thou hast once given me freedom of will, that I may do what I will, why dost thou thrust in thy self again, that I can do nothing, unless thou compleatest thine own gifts in me?" Once more he ob-

^d Comment. in Psal. Psalm. c. p. 196. K.

^e Adv. Pelag. l. i. c. 57. l. 1.

^f Ad Corin. adv. Pelag. p. 8. M.

serves,

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serves^s, "That it is not in this we differ from brute beasts, that we were made with a free will, but in this, that *this free will depends upon the help of God*, illiusque per singula ope indiget, and stands in need of his assistance in every action, which, you (Pelagians) don't mean; but this you mean, that he that once hath free will does not want God for his helper." From hence we may better understand *Jerom's* meaning, when he is speaking in favour of free will, as he does in many places; though it is easy to observe, that he sometimes^h considers free will as man was endued with it at his first creation; at other times he speaksⁱ of the power of it, with respect to natural and civil actions, to which also he supposes the power of God was necessary^k; and very often of the freedom of it, as opposed^l to force and violence, which it cannot admit of. He also observes^m, that it is not always the same, and is to be regarded according to the mode, time, and

^s Ib. p. 85. G. H.

^h Ad Damafum, Tom. 3. p. 43. H. Comment. in Zech. Tom. 6. p. 121. E. Comment. in Eccl. Tom. 7. p. 37. E.

ⁱ Comment. in Isa. Tom. 5. p. 4. H. Comment. in Ezek. Ib. p. 231. F.

^k Ad Ctesiphont. adv. Pelag. p. 85. A.

^l Ad Demetriad. Tom. 1. p. 24. B. adv. Jovinian. Tom. 2. l. 2. p. 25. C. ad Damafum, Tom. 3. p. 41. K. ad Hedibiam, Ib. p. 46. C. 49. H. Comment. in Eccl. Tom. 7. p. 34. D. Comment. in Philemon. Tom. 9. p. 116. B.

^m Adv. Pelag. l. 3. p. 101.

ed principles; but then these passages shou
not be urged against his declared opini
and sentiments.

Abstract. In p. 284. Preface, p. 362. Ed. 2. 374.





C H A P. IV.

Of EFFICACIOUS GRACE.

DR. *Whitby* ° affirms, “That the Fathers generally teach, that God doth only persuade, and by his Spirit assist, those that are willing to be good; but leaves them still to neglect and resist his persuasions, not laying them under a necessity to be good; because that would destroy the virtue and reward of being so.” In proof of which he produces but two or three testimonies, which will be hereafter considered. And in another place he says^p, “As for the antiquity of the irresistibleness of grace, he (*Dr. Edwards*) hath only one, *St. Austin*, to produce, against an hundred testimonies of the *Fathers* cited by *Vossius*, to prove, that God laid no necessity upon man’s will to act; as he must do, if he act irresistibly upon it, that being necessary which cannot be otherwise.” All which pains might have been spared, for none say, that God lays any necessity of co-action or force upon the wills of men; but that by

° Discourse, &c. p. 266. Ed. 2. 259, 260.

^p Postscript, p. 565. Ed. 2. 542.

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the power of his grace he moves upon them, and influences them to that which is good, according to their nature. Besides, *Vossius*, after he had made the citations referred to, and which regard the article of free will, already considered, observes¹, that these writers were far from *Pelagianism*, and that according to them the will remained free, and all things are ascribed to grace; which he undertakes more fully to explain, and among the rest says, "Every good work, as such, is positively from the Holy Spirit, because whatsoever hath a being, as good and supernatural, that it has from grace. From the free will indeed it is only privatively, as it does not resist grace, when it can resist: that it can resist, it has of it self; that it can so will to resist, it has from grace." And else where he says², "I would not have it so taken, as if nothing could be produced from them (the *Barbours*) which may seem to intimate, that grace is bestowed from an absolute will to convert;" and then mentions a passage from *Basil*, cited by *Petrus Damaſcus*, and others; "Thou canst do all things, and there's none can contradict thee, nor when thou wilt thou failest, and none resists thy will." And adds, "Alio memorable is that of *Ambrose*, God calls whom he pleases, and

¹ Hist. Belg. l. 7. P. 2. p. 717, 718.
² Hist. Belg. l. 7. P. 553, 554.

whom

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whom he will he makes religious." In the following *Numbers* I shall make it appear, that it was the sentiment of the antient writers, that regeneration, conversion, sanctification, faith, &c. are wrought in the soul through the energy of the Spirit of God, and the powerful and insuperable efficacy of divine grace, and are not the fruits and effects of mere moral suasion.

N U M B. I.

CLEMENS ROMANUS. A.D. 69.

Clement was an admirer of the grace of God in vocation and sanctification; for he not only speaks of grace in general, as God's gift, when he says^s, "Let us be joined to them, to whom, *η χάρις απο του Θεου δεδοται*, *grace is given from God*;" but observes, that faith, and other particular graces, are also the gifts of God; and in a very pathetick manner takes notice of the goodness of God in the free donation of them, saying^s, "How blessed and wonderful are *the gifts of God*, O beloved! Life with immortality, splendör with righteousness, truth with freedom, *πισις εν πεποιθησει*, *faith with confidence*,

^s Ep. ad Corinth. 1. p. 68.

^t Ib. p. 78.

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continence with holiness." Of which last he elsewhere says ^u, "He that is chaste in the flesh let him not be proud or insolent, knowing that, *ετις εστιν ο δωροδότης αυτου ημεγαλειαν*, *it is another who furnishes him with the gift of continence.*" And a little after, in the same page, having mentioned the blessings which God has prepared for us before we were born, draws this inference; "Therefore since we have *all these things from him*, we ought, *κατα παντα*, in all things to give thanks to him, to whom be glory for ever and ever. *Amen.*" In the conclusion of his epistle ^w, he prays, "That God would *give* to every soul that calls upon his great and holy name, faith, fear, peace, patience, long-suffering, continence, chastity, and sobriety, that they may rightly please his name."

N U M B. II.

BARNABAS. A.D. 70.

Barnabas speaks of the work of grace as a new creation, or as a formation of man again, which requires almighty power; his words in one place are these ^x, "Wherefore

^u Ib. p. 88.

^w Ib. p. 130.

^x Barnab. Ep. Par. 1, § 5. p. 221, 222.

having

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having *renewed* us by the remission of our sins, *ἐποίησεν ἡμᾶς ἄλλον τύπον, ὡς παιδίον, he hath made us another form, as a little child,* to have a soul as though he had *made us again*; for the scripture says concerning us, as he said to the Son, *Let us make man after our image, and after our likeness.* — Again, says he, I will shew thee how in the last days he hath made, *δύσειαν πλάσω, a second formation* for us; the Lord saith, behold I will make the last as the first — behold, therefore, *ἡμεῖς ἀναπεπλάσμεθα, we are made again*; as he again says in another prophet, Behold, saith the Lord, *I will take out their stony hearts, and I will put in them fleshy ones.*” And in another place ^y, speaking of the sanctification of the sabbath day, he expresses himself thus; “When we receive the righteous promise, of sin being no more, *γενούσων δὲ καινῶν πάντων ὑπο κυρίου, being made all new by the Lord,* then shall we be able to sanctify it, being first sanctified our selves.” And a little after says he ^z, “Receiving the remission of sins, and hoping in the name of the Lord, *ἐγενόμεθα καινοί, πάλιν ἐξ ἀρχῆς κτισόμενοι, we become new, being created again as at the beginning.*” Repentance, spiritual wisdom and knowledge, are according to him pure gifts of the

^y Ib. § 11. p. 244.

^z Ib. § 12. p. 246.

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grace of God; for, says he^a, “He dwells in us who were under the servitude of death, opening to us the door of the temple, which is the mouth; μετανοειν διδως ημιν, and *giving repentance to us*, introduces us into the incorruptible temple.” He observes^b, that Christ “chose his Apostles to preach the Gospel, *εσται υπερ πωσαν αμαρτιαν αναμωλεμεν, being more sinful than all sin it self*; that he might shew he came not to call the righteous, but sinners to repentance.” And in another place he says^c, “See how well *Mojès* gave the law, but whence is it that they know and understand these things? We therefore justly understanding the commandments speak as the Lord hath willed; wherefore he hath circumcised our ears and hearts, *ωστε ουν νουν τε και καρδιαν αλγε, that we may understand these things*.” Wherefore he blesses the Lord for what knowledge and understanding in divine things he is pleased to give, saying^d, “Blessed be our Lord, *ο ποιων η, νυν δεμεν. ο οντα τα κρυφα αλγε, who hath put in us wisdom and understanding of his hidden things*.” To which may be added that prayer of his^e, “God that governs all the world, *δω οντα σοφια, give you wisdom, understanding, prudence, and knowledge of his commandments, with patience*.”

^a Ib. p. 247.

^b Ib. § 8. p. 233.

^c Ib. Part 1. § 3. p. 253.

^d Ib. § 4. p. 218.

^e Ib. § 5. p. 221.

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NUMB. III.

JUSTIN. A. D. 150.

Justin Martyr asserts the necessity of the grace of God to the right understanding of the Scriptures ; *ει αν τις μη μελα μεγαλης χαρις της παρα Θεου λαβοι*, “ *unless, says he^f, any therefore should undertake with the great grace which is from God, to understand the things which are said and done by the prophets, it will be of no advantage to him to seem to read the words or facts, unless he can render a reason for them.*” And in another place, speaking to Trypho the Jew, and those that were with him, he says^g, “ *Do you think, O men, that we could ever have been able to have understood these things in the Scriptures, ει μη θεληματι του θεουσαντα αυτα ελαβομεν χαριν του νοησαι*, *unless by the will of him that wills these things we had received grace to understand them.*” Addressing himself to the same men, he says^h, “ *Cease to deceive your selves and them that hear you, and learn of us, των σωφροδελων απο της του Χριστου χαρις*, *who are made wise by the grace of Christ.*” And having mentioned the text in

^f Dialog. cum Tryph. p. 319.

^g lb. p. 346.

^h lb. p. 259.

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Matt. xi. 27. he adds¹, "Th
hath revealed all things to us, w
the Scripture, διὰ τῆς χάριτος αὐ
μεν, through his grace we have
standing of, knowing him to be th
of God, and before all creatur
says he², "To us is given to he
understand, and to be saved by
and to know all the things of th
Nay, Eusebius says³, that he oper
in his dialogue with Trypbo, "h

ἡ χάρις τοῦ κυρίου ἐστὶν ἡ αἰτία τῆς πίστεως καὶ τῆς σωτηρίας
the grace of God impell'd him to
of faith," i. e. powerfully wrou
him to embrace and make a profe
which expresses the efficacy of d
in its irresistible and unfrustrable
upon his heart, which Justin ha
rience of.

Dr. Whitby⁴ cites a passage fro
ter, in which he says, that "C
Son into the world, ὡς πειθων, &
as persuading, but not compelling
good." But no such words are
in the place he refers to. J
says⁵, that "to be from the b
not ours; but us, who chuse by
powers which he gives, to f

¹ Ib. p. 326.

² Ib. p. 3

³ Eccl. Hist. l. 4. c. 18. p. 140.

⁴ Discourse on the five Points, p. 266. Ec

⁵ Apolog. 2. pro Christian. p. 58.

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things which are grateful to him, *πείθει τε καὶ εἰς πίστιν ἀγείρει μᾶς*, *he persuades and leads to faith.*" That God persuades men to believe no body denies; nor does any say that he compels them to believe, or to be good against their wills; but the question is, whether his persuasions are merely moral? or, Whether they are attended with an internal, powerful, and unfrustrable operation of his grace? It looks as if *Justin* meant the latter, since he adds, "What human laws could not effect, that the Λόγος, or Word, being divine, has performed." Now human laws working only by moral suasion are deficient; but the divine Word, or Son of God, working in a way of irresistible grace, produces that which they cannot.

NUMB. IV.

IRENÆUS. A.D. 180.

*I**renæus*, in many places, shews that the Spirit and Grace of God are necessary to the knowledge of God, to our performance of good works, and bringing forth good fruits of righteousness; for, says he^c, "The Lord hath taught us, that *no man can know God, nisi Deo docente, hoc est sine*

^c Adv. Hæres. l. 4. c. 14. p. 331.

Deo

part The Cause of God and Truth.

Deum non cognoscit Deum. *whom God teaches*
says, that in God I am, or cannot be known
without God." And in another place,
 "Him we rightly know is known by none,
 unless by the Son, and such to whom the
 Son will reveal him; for the Son reveals
 him to all to whom the Father would be
 known. et neque sine bona voluntate patris,
 neque sine administratione filii cognoscet
 quinquam Deum, *and neither without the*
good will, and pleasure of the Father, nor
without the administration of the Son, can
any one know God." And in the same place
 he represents men in a state of nature as
 comparable to stones, in whom Christ, by
 the mighty power of his grace, works the
 same kind of faith as was in Abraham; for
 saying to the Jews, *who* he makes this ob-
 servation? This Jesus did, drawing us off
 from the religion of stones, and *translating*
our thoughts from our trifling cogitationi-
ngs, to Abraham's Abraham fidem constituens,
putting down our unfruitful thoughts, put-
ting us as near as to that of Abraham."
 Very observable, and much to our purpose,
 is the following passage of this ancient writ-
 ter. "Thy, says he, of dry wheat, one lump,
 or one loaf, cannot be made without moi-
 sture, so neither we, being many, *can be*
made one Christ? Jesus, sine aqua quac de

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coelo est, *without the water which is from heaven.* And as the dry earth, if it receives not moisture, does not bring forth fruit, so likewise *we*, lignum aridum existentes primum, nunquam fructificaremus vitam, sine superna voluntaria pluvia, hoc est Spiritu sancto, *being first a dry tree, can never bring forth fruit unto life without the rain which comes freely from above, that is the Holy Spirit.*" And a little after, having compared the Spirit of God to *dew*, adds, "qua propter necessarius nobis est ros Dei, *wherefore the dew of God is necessary for us*, that we be not burnt up, nor become unfruitful." And when he elsewhere says[†], facere proprium est benignitatis Dei, fieri autem proprium est hominis naturae, "*to make belongs to the kindness or grace of God, to be made is the property of man's nature.*" What else does he suggest, but that God is active, and men passive, as in the old, so in the new creation?

Dr. *Whitby*[‡], to prove that the *Fathers* taught, that God only persuades men, and leaves them under a power to neglect and resist his persuasions, cites a passage from *Irenaeus*[§], in which he says, that "God redeems his from the *apostate Spirit*, non vised suadela, *not by force, but by persuasion*;

[†] Ib. l. 4. c. 76. p. 422.

[§] Discourse on the Five Points, p. 266, Ed. 2. 260.

[‡] Adv. Haeref. l. 5. c. 1. p. 432.

quem-

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quomodo deum deum suadentem et non vim inferentem accipere quae vellent, as it became God to receive what he would by persuasion and not by force." But upon examining the place, it will appear, that *Irenaeus* is speaking not of God's operations upon the hearts of men, but of Christ's redeeming his from the apostate spirit rationally, in a way of righteousness, mildly, gently, and not by force and violence; and that the persuasion, whatever *Irenaeus* means by it, is used not with the persons redeemed, but with the apostate spirit who had usurped dominion over them.

N U M B. V.

CLEMENS ALEXANDRINUS.

A. D. 190.

Clement of *Alexandria* must be reckoned among the asserters of the necessity of the grace of God to perform that which is good; and of the power and efficacy of it in the hearts of men producing faith, &c. for in one place he says, that "men ought to have a sound mind, which does not repent of a freedom search after that which is good;

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in order to which especially we stand in need of divine grace, of right doctrine, of a pure affection of mind, *καὶ τῆς τε πατρὸς πρὸς αὐτὸν ὁλμης*, and of the Father's drawing to himself." And in another place he observes^w, that "few knew the Son of God as *Peter* did, whom he pronounces blessed, because flesh and blood had not revealed the truth to him; but his Father which is in heaven; plainly signifying, that a man is a *Gnostic*, or endued with knowledge, so as to know the Son of the Almighty, not by his flesh, which was conceived, *ἀλλὰ δι' αὐτῆς τῆς δυναμὸς τῆς πατρικῆς*, but by the Father's power." He strongly^x disputes against the *Basilidians*, who held, that faith was natural, and proper to men, and arose from some preceding natural necessity; whereas he affirms it to be something that comes from above, that is divine, and springs from the grace of God; his words are these^y, "Faith is not to be calumniated, *ὡς ευκολον τε καὶ πανδημον*, as easy and vulgar, and what every one has — I say therefore, that faith, whether it is founded on love or on fear, as the adversaries say, *θεῖον πειναι*, is something divine." And elsewhere he says^z, "The conjecture of truth is one thing, and truth it self another; the likeness of it one thing,

^w Stromat. l. 6. p. 680.

^y Ib. l. 2. p. 372.

^x Ib. l. 2. p. 363.

^z Ib. l. 1. p. 288.

and

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and that it self another; the one comes by learning and exercise, the other by power and faith; *δύσκα γὰρ ἡ διδασκαλία τῆς θεοσεβείας, χάρις δὲ ἡ πίστις*, for the doctrine of godliness is a gift, and faith a grace. Again he says^a, "It remains, that *θεῶν χάρις*, by divine grace, and by the Word alone, which is from God, we understand that which is unknown."

NUMB. VI.

TERTULLIAN. A.D. 200.

Tertullian ascribes all that a man has and does, in a spiritual way, to the grace of God, and the whole work of grace to his mighty power. At the beginning of his *treatise of Patience* he confesses, that he was very unfit to write on that subject, as being, *homo nullius boni, a worthless man*; and observes^b, "That as evil things, so some good things are of such a *prodigious magnitude*, that, *ad capienda et praestanda ea, sola gratia divinae inspirationis operetur, only the grace of divine inspiration can work in us to receive and perform them.*" The virtue of continence he makes to be the gift of

^a Stromat. I. 5. p. 588.

^b Tertull. de patientia, c. 1. p. 159.

God,

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God, on the account of which none should boast in themselves, but give God the glory; his words are these^c, "And if the virtue of continence is bestowed by God, why dost thou glory as if thou hadst not received it? And if thou hast not received it, what hast thou that is not given to thee? But by this it is plain, that it is not given to thee by God, because thou dost not ascribe it to him alone." And in another place, speaking of the knowledge of God and Christ, he expresses himself thus^d, "By whom is truth found *out without God*? To whom is God known *without Christ*? By whom is Christ explored *without the Holy Spirit*? To whom is the Holy Spirit applied *without the mystery of faith*?" Elsewhere he says^e, "When a renewed soul comes to believe through the *second birth*, ex aqua et superna virtute, *which is of water and power from above*, the curtain of former corruption being drawn, beholds all its own light." Again, having mentioned a passage in *Psal.* xlv. 4. which he reads, *thy right hand shall lead thee wonderfully*, makes this note on it^f, "Virtus scilicet gratiae spiritalis qua Christi agnitio deducitur, *namely the power of spiritual grace, by which the knowledge of Christ is brought on*." And a little after,

^c De Virgin. Veland. c. 13. p. 202.

^d De anima, c. 1. p. 304.

^e Ib. c. 41. p. 343.

^f Adv. Marcion. l. 3. c. 14. p. 489.

speak-

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speaking of the name of Jesus, as a name under which the *Jews* did not expect the Messiah, adds ^e, "For neither tho' *we*, per Dei gratiam, *through the grace of God*, obtain an understanding of his mysteries, also acknowledge this name as appointed for Christ, therefore will the thing be known to the *Jews*, from whom wisdom is taken away." And in the same Chapter he says ^h, that "the possession of eternal life is not by *Moses*; that is, not by the discipline of the law, but comes by *Jesus*; that is, per evangelii gratiam, *by the grace of the Gospel*." And a little after, upon the types and figures of Christ he makes this observation ⁱ, "That the more incredible any thing is, the more offensive, if it is nakedly preached; and the more magnificent it is, the more is it to be *overshadowed*, ut difficultas intellectus gratiam Dei quaereret, *that the difficulty of the understanding may seek after the grace of God*." Citing *Luke xi. 40.* he observes ^k, that "Christ by this saying *plainly demonstrates*, ad eundem Deum pertinere munditias hominis exterioris et interioris, *that the cleansing both of the outward and inward man belongs to the same God*, whose they are both." And in another place ^l having mentioned *Eph. ii. 20.*

^e Ib. c. 16. p. 490.

^h Ib. p. 491.

ⁱ Ib. c. 18. p. 492.

^k Ib. l. 4. c. 27. p. 548.

^l Ib. l. 5. c. 17. p. 609.

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he has this note, "It is one thing to make, and another to create, but both he gives to one; man is the workmanship of the Creator, the same therefore who hath made hath created in Christ. With respect to substance, *he hath made him*, quantum ad gratiam condidit, *with respect to grace, he hath created him*. Inspect the context." To which may be added that saying of his ^m, Fiunt, non nascuntur Christiani, "*Men are made, not born Christians.*"

NUMB. VII.

ORIGENES ALEXANDRINUS.

A. D. 230.

O*Rigen*, though a very unguarded writer, and though a considerable part of his works have been interpolated by *Ruffinus*, said to be a favourer of *Pelagius*; yet has many passages in his writings which shew, that he thought that regeneration, and all that is truly and spiritually good, are owing to the grace and power of God. "It must be known, says he ⁿ, that all that men have *is from the grace of God*, for they have nothing of debt; *for who hath first given to*

^m Apolog. c. 18. p. 18.

ⁿ Origen. in Rom. l. 10. fol. 223. B.

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him, and it shall be recompenced to him again? Wherefore it is grace, whatever he has, who was not, and is a receiver from him, who always was, and is, and will be for ever." He intimates, that all good thoughts are from the Spirit of God. "We pray, says he, that the light of the knowledge of the glory of God might shine into our hearts, the Spirit of God being present with our imaginative faculty, *ἡ πνευματικὴ ἐνέργεια τοῦ Θεοῦ*, and suggesting to us the things we want." He represents all manner of virtues as wrought in us by a divine hand, and not as the produce of nature. "Images dedicated to God, and becoming him, says he, are not such as are prepared by men, but what are plained by the suggestion of God. *ἡ προαίρεσις ἐν ἡμῖν ἐκ τοῦ Θεοῦ*, and formed in us even those images of the first birth, in which are the excellencies of wisdom, temperance, wisdom, justice, and the rest of virtues." He also sets out the duties and actions of the Christian as the fruit of the same divine influence. "The soul quickens itself, says he, by the Word, which of itself has no power, but is quickened by the Light or Word, *ὡς ἡ ψυχή ἐκ τοῦ φωτός, ὁμοιωμένη μετὰ τὴν ἐνέργειαν*."

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to things which ought to be done, moves the whole body the church, and every member of them that are of the church, *doing nothing without the word.*" Whatever knowledge men have of God in a spiritual way, springs from divine grace, according to him. "Those words in *Matth. xi. 27.* he says^r; manifestly shew, that God is known, *Σεα πνι χαρις*, by a certain divine favour or grace, which is infused into the soul, not without God, but by a sort of an *afflatus* or inspiration." And in another place he observes^s, that "God opens the mouth, the ears, and eyes, that we may speak, perceive, and hear the things that are God's." He must be a stranger to *Origen's* writings, who knows not that he frequently suggests the necessity of the grace and assistance of God to understand the Scriptures. I need not give instances. The work of sanctification he attributes to the Spirit of God: "Let us endeavour, says he^t, that we may not be unworthy of this so great and sublime an understanding, *i. e.* of the mystical sense of the shew-bread, but that our soul may first be made an holy place, and in the holy place we may take in holy mysteries, *through the grace of the Holy Spirit*, *ex quo sanctificatur omne quod sanctum est, by whom is*

^r Ib. l. 7. p. 361.

^s In *Exod. Homil. 3. fol. 32. C.*

^t In *Lev. Homil. 13. fol. 88. H.*

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sanctified every thing that is holy." And in another place", "The grace of the Holy Spirit is present, that those things which are not substantially holy may be made holy by the participation of him. Seeing therefore, First, That they may be, they have from God the Father. Secondly, That they may be rational they have from the Word. Thirdly, That they may be *holy they have from the Holy Spirit.*" The change that is made in man in conversion he denies to be the effect of moral suasion, but ascribes it to the power and efficacy of divine grace. Having mentioned these words in *Matth. iii. 9. Think not to say, &c.* he observes", that "they teach us that unbelievers, who are called stones because of their stony hearts, *δυναμει Θεου μεταβαλειν οις τε ειναι, may be changed by the power of God from stones to children of Abraham.*" "Celsus, says he", may laugh at what is said, or the Jew, whom he introduces, yet it must be said, that many as if unwilling have come to Christianity, *πνευματικῶς τὴν τρεφάρῶ αυτων το ηγικον αυριδιον, a certain spirit suddenly turning their intellectual faculty, from hating the Logos or word to die for him.*" And in the same work he has these words',

* Πισει αρχων, l. i. c. 3. fol. 118. A.

ω Comment. in Joan. p. 115.

z Contr. Cels. l. i. p. 35.

γ Ib. l. 3. p. 152.

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“ The doctrine of those who were first sent and laboured to constitute churches, and their preaching, were indeed *with persuasion, but not such* as is among the professors of the wisdom of *Plato*, or any other *philosophers*, who have nothing more than human nature; but the demonstration of the Apostles of Jesus, given by God, had a *force of persuading from the spirit and power*; wherefore their word, or rather God’s, ran swiftly and sharply, and thereby *changed many* of them who were by nature and custom sinners, whom no man could change by any punishment whatsoever; the word transformed them, shaping and forming them according to his will.” Again he observes ^a, “ The divine word says, that what is said, though it is in it self true, and is fit to persuade; yet is not sufficient to reach the human soul, *εαν μὴ ἐν δυνάμει τῆς θεότητος δοθῇ*, unless a certain power is given from God to him that speaks, and grace flourishes in what is said, and this is not without God in them who speak with energy.” To which may be added the following expressions of his ^a, “ Now the word of his preaching is known to all, so as that it is received by very many almost in all the world, that they may understand what are believed not by

^a Ib. l. 6. p. 276. Vid. l. 1. p. 21. et l. 5. p. 231.

^a Περὶ ἀρχαῶν, l. 4. c. 1. fol. 151. D.

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persuatory words of wisdom, but by demonstration of the spirit and power; wherefore they may conclude they are *brought to faith and credulity*, coelesti virtute imo etiam plusquam coelesti, *by an heavenly power, yea, by more than an heavenly one.*" Once more, "This, says he^b, is a new thing, that those who are strangers from the covenants of God, aliens from the promises, and afar off from the truth, *δυναμει τινι* *Deiz*, *by a certain divine power* receive it." Yea, sometimes he expresses himself as though he thought some sort of force and violence were used with men in the conversion and salvation of them. "The only begotten Son of God is present, he says^c, he defends, he keeps, he draws us to himself; hear how he speaks; *And, lo, I am with you unto the end of the world*; but neither is it sufficient that he is *with us*, sed quodam modo vim nobis facit, ut nos pertrahat ad salutem, *but in some sort he forces us that he may draw us unto salvation*; for he says in another place, *when I shall be lifted up, I will draw all unto me*. You see how that he not only invites the willing, but draws those that delay." And a little after, "The Lord himself, the Father, does not neglect the dispensation of our salvation, for he not only calls us to

^b Contr. Celf. l. 8. p. 405.

^c In Num. Homil. 20. fol. 131, 132. I. K.

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salvation, but he draws; for so the Lord says in the Gospel, *No man comes to me but whom my heavenly Father draws.* But the father of the family, who sent his servants to invite his friends to the marriage of his son, after they who were first invited excused themselves, says to the servants, go forth to the highways and alleys, and whomsoever ye find, compel them to come in; so therefore we are *not only invited by God*, sed et trahimur et cogimur ad salutem, *but we are drawn and compelled unto salvation.*" Moreover he signifies, that this call of God to the participation of his grace, entirely arises from his sovereign will and pleasure. "The God of Gods, he says^d, calls from the east and west to partake of himself by Jesus Christ, *ὡς βούλει, whom he pleases:*" Wherefore there should be no boasting in the creature, but all glorying should be in God. "There are, he observes^e, some among the *Gentiles*, of good manners and honest behaviour, who yet don't refer what they have to God, nor acknowledge the grace given to them by him, but either ascribe it to their own industry or glory in their masters and instructors; but the Apostle shews to us, that *all that is good is from God, and given by the Holy Spirit*, as

^d Contr. Celf. l. 8. p. 381.

^e In Rom. l. 9. fol. 211. E.

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the Apostle *James* says, *Chap. i. 17.* that he that glories *may glory in the Lord.* "That which is worthy of boasting, he says, *ἐκ χάριτος καὶ ἀδὲν ἐμῶν ἑστί* *Our, is not ours, but is the gift of God;* from him is wisdom, from him is strength, and so of the rest." To all which may be added the following words of his^t, which not only expresses his own, but the sense of the whole church at that time; "It is the united sense of the whole church, that all the law is indeed spiritual; yet these things which the law breathes out are not known to all, *but to them only, to whom the grace of the Holy Spirit is given, in the word of wisdom and knowledge.*"

N U M B. VIII.

CYPRIAN. A.D. 250.

C*yprian* clearly expresses his sense of the efficacy of divine grace in the sanctification of a sinner, and of the continuance of it, for the carrying on, and perfecting of that work, as well as of the need the saints always stand in of the aids of it for the performance of every good work. In one of

^t Comment. in Matt. p. 227. Vid. *Πατρ. αἰσχ.* l. 3. c. 1. fol. 139. B.

^s *Πατρ. αἰσχ.* l. 1. Proem. fol. 112. C.

his

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his *Epistles* ^b he seems surprized at his own conversion, and wonders how it was possible that it should be, when he had lain in darkness, was first a stranger to light and truth, so implicated in the errors of a past life, and so obsequious to sin and vice; this he ascribes to *divine grace in his second birth, which*, desuper lumen infudit, postquam coelitus Spiritu hausto in novum hominem reparavit, *infused light from above, and after the Spirit was derived from heaven repaired him a new man*: And then goes on to beat down all boasting in the creature, and to give the whole glory to God. In his *Treatise of the Lord's Prayer* he says many things which confirm this. Upon the first clause in that prayer he makes this remark ⁱ, "A new man, a regenerated person, and one *restored to his God, per ejus gratiam, through his grace*, says, in the first place, *Father*, because now he begins to be a son." And a little after ^k, "Most beloved brethren, says he, we ought to consider and understand not only this, that we call *Father which is in heaven*, but we add and say, *Our Father*, i. e. of them that believe; of them, who being *sanctified by him*, et gratiae spiritalis nativitate reparati, *and repaired through the birth of spiritual grace*, be-

^b Ep. 2. ad Donat. p. 6.

ⁱ De Oratione Dominica, p. 265.

^k Ib. p. 266.

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gin to be the children of God." And upon the *first* petition, *Hallowed be thy name*, he has this observation¹, "Not that we should desire of God, that he may be sanctified by our prayers, but that we should request of him, that his name may be sanctified *in us*. Moreover, by whom is God *sanctified*, quipse sanctificat, *who himself sanctifies?* But because he says, *Be ye holy, for I am holy*, this we desire and ask, that we who are sanctified in baptism, might persevere in that which we begin to be; and *this* we daily pray for, opus est enim nobis quotidiana sanctificatione, *for we have need of daily sanctification*, that we who daily sin may purge away our sins by a daily sanctification; which sanctification is what is bestowed upon us, de Dei dignatione, *through the favour of God.*" And a little after, "This we ask night and day, that *sanctification and vivification*, quae de Dei gratia sumitur, ipsius protectione servetur, *which proceed from the grace of God, might be preserved by his protection.*" Upon the *third* petition, *Thy will be done in earth, as in heaven*, he has this note^m; "We add and say this, not that God may do what he will, but that we may do what God wills, for who hath resisted God that he may'nt do what he will? But because we are withstood by the devil, that

¹ Ib.

^m Ib. p. 267.

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our minds and actions might not in all respects obey God, we pray and desire, that the will of God may be done *in us*; which that it may be done *in us*, opus est Dei voluntate id est, ope ejus et protectione, *there is need of the will of God, that is of his help and protection*; for no man is *strong*, suis viribus, *by his own strength*, but is *safe through the grace and mercy of God*." And a little after speaking of the combat between the flesh and the spirit, he adds, "Therefore we earnestly desire, that an agreement may be made between *these two*, ope et auxilio Dei, *by the help and assistance of God*; that whilst the will of God is done both in the spirit and in the flesh, *the soul may be saved, quae per eum renata est, which is regenerated by him*." And in another treatise of his concerning patience he thus speaksⁿ, "This virtue we have in common with God; *from hence* patience begins; *from hence* its glory and worth take their rise; the original and greatness of patience *spring*, Deo auctore, *from God the author*."

ⁿ De bono patientiae, p. 313.



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he supposes was brought about not by moral suasion, or merely by the ministry of the word, but by a secret, unspeakable, and almighty power which attended it, to which he always^a ascribes the success of the Gospel: "You have, says he^r, plain and evident demonstrations, *i. e.* in prophecy, from whom the Gospel should begin, even from Christ himself, by whom it should be preached, namely, by his Apostles; besides, also, *ποια δυναμις ηγειναι, οτι μὴ ανθρωπινα, with what power it should obtain or overcome, that it should not be by that which is human.*" It would be too tedious to transcribe all the passages of this kind, which are observable in this writer; I shall only add, that he considered sanctification as the peculiar work of the Spirit of God; as appears from his following words;^s "Wherefore the Holy Spirit dwells in a friendly manner with the saints only, being imparted by the Son to those whom the Father would approve of, *η̅ τ̅η̅ α̅ν̅ ε̅ν̅ ε̅ρ̅ω̅ν̅ αυ̅τε̅ το̅ παν̅τα̅ α̅για̅ζει̅ν, and this is his work to sanctify all, to whom he gives some one or more of his gifts.*"

^a Vid. Eccl. Hist. l. 2. c. 1. p. 39. c. 3. p. 41. c. 14. p. 52. l. 3. c. 37. p. 109. Preparat. Evangel. l. 1. c. 4. p. 10. l. 2. c. 4. p. 68.

^r Demonstr. Evangel. l. 3. Proem. p. 89.

^s De Ecclef. Theolog. l. 3. c. 6. p. 174.

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NUMB. X.

ATHANASIUS. A.D. 350.

*A*thanasius acknowledges the necessity of divine grace, and the efficacy of it, in sanctification, when he says^t; “As the Son, the giver of the Spirit, does not disdain to say, that as man he *cast out devils by the Spirit*; so likewise the same being the giver of the Spirit, disdains not to say, *The Spirit of the Lord is upon me, because he hath anointed me*, with respect to his being made flesh, as *Jobn* says; that he might shew that we are in both respects such, *οι η εν τα αμαρταναις δεσμευομεν της τε πνευματι χαριτι*, who in sanctification stand in need of the grace of the Spirit, and also are not able to cast out devils without the power of the Spirit.” And a little after, “So likewise *David* shews, *οτι εκ αν αλλως μετεσχωμεν της πνευματι η ηγιασημεν*, that we could not otherwise partake of the Spirit, and be sanctified, unless the Word himself, the giver of the Spirit, had said, that he would be anointed by the Spirit for us.” And in another place he argues after this manner in favour of the Deity of Christ^u; “Otherwise if the Son

^t Athanas. contr. Arian. Orat. 2. Vol. I. p. 257.

^u lb. Orat. 3. p. 412.

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was a creature, there being one and the same nature of rational creatures, no help could be given to a creature by a creature, *δια το παντας διωδαι της παρὰ Θεοῦ χάριτος*, *in as much as all stand in need of the grace of God.*" That the image of God imparted to man, and whatsoever holiness he has, is not from nature, but is owing to the grace and power of God, is owned by him, when he observes^w; that "God being good hath imparted his image, our Lord Jesus Christ, to men, and hath made them according to his image and likeness, that they, *δια της τοιαυτης χάριτος*, *through such grace*, understanding the image, the Word of the Father, *might be able*, through him, to receive the knowledge of the Father, and so knowing the Creator, might live a truly happy and blessed life." And elsewhere he says of Christ^x, that "he only is the true and natural image of the Father; for though we are made again after his image, and are called the glory and image of God, *ἀλλ' οὐ δι' εαυτας*, *but not because of our selves*; but because that the true image and glory of God; which is the Word of God, dwells in us, who being at last made flesh for us, *ταυτης της κλησεως ερχομεν την χαριν*, *we have the grace of this vocation.*" And much to the same

^w De incarnat. verbi Dei, p. 63, 64.

^x Contr. Arian. Orat. 4. p. 463.

^y Ib. p. 472.

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purpose he says in another place⁷, "We are made sons, but not as he, by Nature, and in truth, *αλλα κατὰ χάριν τε καλοῦνται*,⁸ but according to the grace of him that calleth.

And men, who are of the Earth, are called gods, but not as the true God, or his Word, but as God pleases, who gives this, i. e. grace, to them. So likewise we are made

merciful as God, but not equal to him, *καὶ*

εὖσι, καὶ ἀληθοὶ ἐργάζεται γινόμενοι, ὃ γὰρ ἡμῶν

εὖσιμα ἐργάζεται, ἀλλὰ τε οὕτως εἰς ἡμᾶς κατὰ χά-

ριν γινόμενοι, nor by nature, or true benefa-

ctors, are we made, nor is it our invention

to do well, but this is according to the grace of

God to us ward." That sanctification is a

creation work, and so a work of almighty

power, is asserted by him, when having

mentioned these words, *Except a man be*

born again, he says; "Not hereby signifying

generation by women, but shewing, that

the soul is regenerated, *καὶ ἀνακτισόμενον,*

and created again according to his image."

And especially in these words⁹, "Every in-

telligent hearer knows, that to sanctify is to

create: *When we hear, Create in me a clean*

heart, O God, what else do we understand

but this, sanctify a clean heart in me, O

God?" And a little after, "To create is the

work of God, but it is not greater than to

⁷ De Incarn. p. 66.

⁸ De S. Trinitate, Dialog. 3. Vol. 2. p. 232.

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sanctify, for it is written, *Holy Father, sanctify them through thy truth.*" Yea, he adds, that "to sanctify is greater than to create."

This last passage is indeed cited from a *tract* which is thought ^a by some learned men not to be the work of *Athanasius*, but of *Maximus*, who lived many years after him. *Theodore Beza*, who has given us a *Latin* translation of the whole, says ^b, that in the margin of the *first dialogue*, in the copy he made use of, were written by another hand these words, "Some say this present *dialogue* is *Athanasius's*, others, that it is *Maximus's*;" however, since not only these *dialogues* are allowed by all to be pious, learned, and worthy to be read; but also by *Beza* said to have nothing in them unworthy of *Athanasius*, or unsuitable to his Times, I have ventur'd to make the above citation from them.

^a Vid. Rivet. Critic. Sacri, l. 3. c. 6. p. 254, 255.

^b Præfat. p. 137. Ed. Commelin.



NUM. XI.

MACARIUS ÆGYPTIUS.

A. D. 350.

Macarius the Egyptian ascribes regeneration and sanctification to the spirit and grace of God; he says, 'tis "through the participation of the Holy Spirit that men are born again of God, and counted worthy to be the children of God in truth and power." And again, "As God is love, joy, peace, kindness and goodness, so the new man is made, *κατα χάριν*, by grace." And in another place he says, "The five rational senses of the soul, if they receive

the grace from above, and the sanctification of the Spirit, are truly virgins." And elsewhere he observes, that "as many as are the children of the light, and of the ministry of the New Testament by the Holy Spirit, learn nothing of men; for they are taught of God, for *αυτοὶ ἡ χάρις*, *grace it self* writes the laws of the Spirit in their hearts." Again, "Never think, says he, that thou preventest the Lord by virtue, according to Phil. ii 13." 'tis certain he both owns the preparing, preventing, and subsequent grace

^a Homil. 5. p. 33.

^c Homil. 4. p. 19.

^e Homil. 37. p. 199.

^d Homil. 2. p. 12.

^f Homil. 15. p. 87.

of

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of God; for he speaks ^b of the Holy Spirit, *ετοιμασαντι, as preparing* the soul to be a seat and habitation for himself; and of someⁱ whom the gifts and graces of the Holy Spirit, *περαπαντωσι, prevent*. "God, he says^k, requires of men labour, fatigue, and working; but unless there appear the heavenly cloud, *και υετοι χαριτι*, and the rains of grace, the labouring husbandman will profit nothing." In short, he ascribes all that the saints enjoy now, or shall hereafter, to divine grace. "The glory and beauty of christians, says he^l, and the heavenly riches, are unspeakable, and are obtained with labour and sweat, and trials, and agonies; *το δε ολον χαριτι Θεου, but the whole is owing to the grace of God*." Particularly he observesⁿ, that "the knowledge of God in truth is through the power of God, and energy of grace." He represents the work of grace and conversion as a new creation, and the effect of divine power, and which can't be done without it. "Our Lord Jesus Christ, he saysⁿ, came to change and transform nature, and to renew, *και ανακτισαι, and create again* the same soul, which was subverted by the affections, through the transgression, mixing it with his own divine Spirit." And

^b Homil. 1. p. 2.

^k Homil. 26. p. 148.

^m Homil. 24. p. 138.

ⁱ Homil. 29. p. 171.

^l Homil. 5. p. 33, 34.

ⁿ Homil. 44. p. 215.

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a little after °, "Seeing the soul that truly believes in Christ must be translated and changed from this present evil state into another good state, and from this present mean nature into another divine nature; also it must be made new, *δια τῆς δυνάμεως τοῦ ἁγίου πνεύματος*, by the power of the Holy Spirit, that so it may be fit for the heavenly kingdom." And whereas it may be thought difficult, if not impossible, that men should be converted, or turned from their sins, he advises ^p to remember what Christ did when he was here on earth; how he cured the blind, and raised the dead, and the like; intimating, that that power which wrought in the one was able to effect the other. He speaks ^q of the fire of the Spirit which rekindles hearts, inlightens souls, makes devils to flee, takes away sin, and gives immortality.

NUMB. XII.

HILARIUS PICTAVIENSIS.

A. D. 360.

Hilary of *Poitiers* affirms, that all good things spring from the grace of God: What room, says he ^r, is left for boasting in

^o Homil. 44. p. 217.

^q Homil. 25. p. 143, 144.

^p Homil. 4. p. 28, 29.

^r Enarr. in Pf. 123. p. 540.

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us, when we remember, that *all things are of God*? "The services of our tongue and mouth, he says^s, are not sufficient to give praise to God; we have changed crimes for innocence, vices for virtue, ignorance for knowledge, destruction for *immortality*; et hoc a Dei gratia, *and this is from the grace of God.*" Faith in Christ, the knowledge of him, he frequently^t intimates are *the gifts of God*. He ascribes regeneration to the secret and powerful, yea, irresistible efficacy of divine grace; "Obtaining, says he^u, the faith of my regeneration, I am ignorant, and what I know not *I now hold*, sine sensu enim meo renascor, *for without my perception I am born again.*" And in another place he says^w, "The operation of God hath *raised Christ from the dead*, et haec eadem Dei operatio, *and the same operation of God quickens us with Christ.*" And elsewhere he says^x, "We are indeed children to God, but *by the workmanship of the Son*; for we were sometime children of wrath, but are *made* children to God by the spirit of adoption — We were not born so, but *made*; not generated, but acquired." He represents the grace of regeneration as ma-

^s Enarr. in Pf. 125. p. 547.

^t De Trinit. l. 6. p. 74. l. 11. p. 174. Comment. in Matt. Can. 16. p. 296. in Pf. 118. Vau. p. 472.

^u De Trinit. l. 12. p. 197.

^w Ib. l. 9. p. 119.

^x Ib. l. 12. p. 185.

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king persons new, and without which they can't receive new things. On *Luke* v. 36, 37. he has this note^r, "Souls and bodies infirm through the oldness of sins, do not take in the mysteries of the new grace, for the rent will be worse, and the wine being shed, the old bottles will perish; for the guilt of such will be double, since besides the oldness of their sins, they will not bear the power of the new grace; and therefore the *Pharisees* and the disciples of *John* could not receive new things, nisi novi fierent, unless they were made new;" which they could not be without the power of God, to which all things are possible, and so this; for, as he says^s, "What is so possible to the power of God, than that he can save through faith? That he can regenerate by it?" And, indeed, such is his power, that it is not to be resisted, which is proper and peculiar to him; for as this Father somewhere observes^t, "To God alone it agrees to do all things which he wills; for sole perfect power is hinder'd by none, so that he could not do what he wills; and no difficulty occurs to him from whom are all things."

^r In *Matt. Can.* 9. p. 271.

^s *Ib.* *Can.* 20. p. 305.

^t In *Pf.* 134. p. 581.

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N U M B. XIII.

BASILIIUS CAESARIENSIS.

A. D. 370.

B*asil of Cæsarea asserts, that sanctification is the work of the Holy Spirit, and entirely owing to the preventing grace of God. Speaking of the Holy Spirit he says^b, that "there is no sanctification without him; and that^c we have learnt concerning him by the divine writings, αὐτοῦ ἐστὶν ὁ τὸς ἅγιος, ἅγιος παρὼν, that he it is who makes the saints saints, and gives divine life to them that ask God by him." And in another place^d, "The Spirit is not a creature, but the character of God's holiness, καὶ πηγὴ τοῖς πᾶσι ἁγιασμοῦ, and the fountain of holiness to all, as the Apostle teacheth; we are called in the holiness of the Spirit; he renews us, and makes us again the images of God, through the washing of regeneration, and the renewing of the Holy Ghost. We are adopted by the Lord." And a little after, "Who shall separate him from God the creator, and the Son, who renews the creatures, who changes corruption into incorruption, who makes us a new creature, abiding for ever."*

^b De Spirit. Sancto. c. 16. p. 180.

^c Contr. Eunom. l. 5. p. 139. Vol. 2.

^d Ib. p. 117.

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And elsewhere^k, "Nothing is left for thee, O man, of which thou canst boast, whose glorying and hope lie in this, that thou mortify all thy will, and seek life to come in Christ, of which we having in these things the first fruits, entirely live by the grace and gift of God, *Phil.* ii. 13. ———

Why therefore, I pray thee, dost thou extol thy self as if thou hadst good things of thine own, when thou shouldst give thanks for *S* gifts to the giver of them? *1 Cor.* iv. 7. God is not made known to thee by thy righteousness, but thou to God by his goodness, *Gal.* iv. 9. Thou hast not apprehended Christ by thine own power, but Christ thee by his coming, *Phil.* iii. 12."

ob.
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N U M B. XIV.

GREGORIUS NAZIANZENUS.

A. D. 370.

G*regory of Nazianzum* was an advocate for the grace of God. "If any one, says he^l, is a child of light, or a man of God, or is near to God, or a man of good desires, or is worthy to be called by any such names, with which the Scripture ho-

^k De Humilitate, p. 550.

^l Greg. Nazianz. Orat. 6. p. 137. Tom. 1.

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nourish men divine and exalted, and that have a right to that portion which is above; *τὸ δὲ δῶρον τοῦ Θεοῦ, καὶ παρὰ τὸν ἀστέραν τοῦ οὐρανοῦ, τὸ αἶψαν τὸ ἐκείνου, τὸ αἶψαν τὸ ἐκείνου, this is verily the gift of God, and manifestly beyond our desert.*" He acknowledges^a, that "it is of God that we are, καὶ τοῦ Θεοῦ ὅτι, and that we know God, and that we have what we offer to him;" and calls upon others to make the same confession; "Acknowledge, says he", from whence thou hast, that thou art, that thou breathest, that thou hast an understanding mind; and what is the greatest of all, *τις γινώσκων Θεόν, that thou knowest God*; hopest for the kingdom of heaven, equal honour with angels, and a sight of glory." He makes God to be the author and finisher of all that is good^b; "πάντα ἃ ἐγένετο ἀπὸ τοῦ Θεοῦ, καὶ διὰ τοῦ Θεοῦ, πάντα, by him, i.e. God, every good thing both begins and comes to an end." Regeneration is ascribed by him to the Spirit of God, "ἐκ τοῦ Πνεύματος τοῦ Θεοῦ, from the Spirit we have regeneration, says he", from regeneration reformation, from reformation knowledge of the worthiness of him that forms us again;^c and this, with the Scripture, he makes necessary to a man's enjoyment of the heavenly glory. "Assure your selves, says he",

^a 1b. Om. 9. p. 152.

^b 1b. Om. 12. p. 216.

^c 1b. Om. 44. p. 274.

^a 1b. Om. 16. p. 255.

^b 1b. Om. 37. p. 609.

that

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that no man can either see or receive the kingdom, unless he is *born from above by the Spirit*, and is cleansed from the first birth."

'Tis easy to observe, that *Gregory* does in these passages frequently represent the work of grace as a creation, and by a being formed again. "The Spirit, he says, *το πνεῦμα το ἀνακλιζον*, is he that forms, that creates again by baptism, by the resurrection; the Spirit knows all things, is he that teacheth, and breathes where, and as much as he pleases." And in another place speaking of his Father, he has these words; "He came to that regeneration which is by water and the Spirit, by which we confess to God, *μορφωσιν τε καὶ τελειωσιν*, the conformation and perfection of the man, according to Christ, *καὶ μετὰ θεοῦ καὶ ἀναπαλασιν*, and the change and reformation of that which is earthly to the Spirit." And elsewhere mentioning those words, *and it was winter*, i. e. adds he, "Of unbelief, and Jesus was present, God and the temple, the eternal God, the new temple, to day dissolved, and in three days raised again, and abiding for ever; that I might be saved, and be called again from the *old fall*, (meaning the fall of *Adam*) and being, *ἀναπαλαττομεν*, formed again, through such philanthropy, might be made a new creature."

² Ib. Orat. 37. p. 610.

³ Ib. Orat. 19. p. 294.

⁴ Ib. Orat. 43. p. 698.

NUMB. XV.

DIDYMUS ALEXANDRINUS.

A. D. 370.

Didymus of *Alexandria*, in his *treatise* concerning the *Holy Spirit*, says many things of *his* grace and power in the sanctification of men: "The Holy Spirit, says he", is by the confession of all, the immutable *sanctifier*, the *giver of divine knowledge*, and all good things; and that I may speak more briefly, he is subsisting in those good things, which are given by the Lord, according to *Matt. vii. 11. Luke xi. 13.* from whence it appears, that the Holy Spirit is the fulness of the gifts of God, and that those things which are minister'd by God do not subsist *without him*; for all advantages which are received from the grace of the gifts of God *flow from this fountain.*" And a little after he calls him *the giver of sanctification*", and that it is *impossible* that any one should obtain the *grace of God*, si non habeat Spiritum Sanctum, *If he has not the Holy Spirit*; in which we prove, that all the gifts of God consist." And again, says he", "No one ever receives the *spiritual blessings*

^u Didymus de Spiritu Sancto, l. 1. fol. 176. B. inter Hieron. opera, Tom. 9.

^v Ib. C. et M.

^x Ib. fol. 177. D. E.

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of God, nisi praecefferit Spiritus Sanctus, unless the Holy Spirit goes before; for he that receives the Holy Spirit consequently will have blessings, i. e. wisdom and understanding, and the rest — wisdom and understanding which are in the Holy Spirit are given by God — God the giver of good things, will give the hope which he has promised, in the power of the Holy Ghost to them that have him.

N U M B. XVI.

GREGORIUS NYSSENUS.

A. D. 380.

Gregory of Nyssa attributes all virtue, and every good thing that is in us, or done by us, to God, and to his grace. Upon *Cant.* iv. 12. he has this note ^a, “Hence we learn, ἀρετὰς δὲ εἶναι τὴν τῷ Θεῷ φύσιν, *that virtues are the plantation of God*, about which the intellective power of our souls being employed, is sealed with the character of truth, and formed with an habit to that which is good.” Yea, he asserts ^b, that “Πάν ἀρετὴς ὄνομα τε ἢ νοήματα εἰς τὸν κυρίου τῶν ἀρετῶν ἀναπέλει, *every name and thought*

^a Gregor. Nyss. in Cantic. Homil. 9. p. 608. Vol. 1.

^b Ib. in Eccles. Homil. 8. p. 464.

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of virtue is referr'd to the Lord of virtues."

And in another place he observes^c, that

"what food and drink is to the body, that is

to the soul, to look to what is good, *ἡ τοῦ κα-*

ἀριστεροῦ ἀρετῆς ἐστὶν ὁμοίωσις τοῦ θεοῦ, and

this is truly the gift of God to look intently

unto God." And a little after, "He that

looks to that which is good has *the gift of*

God in all his labour, and this is it, always

to look to that which is good." And else-

where^d having mentioned Gal. v. 20. he

takes notice, that "the Apostle says, that

evangelical good works were *not his*, but he

ascribes them to *the grace of Christ* that

dwelt in him." And a little after, "The

sum of all good things is subjection to God—

and this is to be referr'd to him that lives in

us; for if there is any thing excellent, 'tis

his, ἡ ἐκ τοῦ ἀγαθοῦ πατρὸς ἐστὶν, and if there is

any thing good it is from him, as says one of

the prophets; if therefore subjection is ex-

cellent and good, it appears to be his, since

his is every good thing, from whom the na-

ture of all good comes." To which agrees

what he says in another place^e, "Whatso-

ever is good, *ἀπὸ τοῦ πνεύματος ἐστὶν, is a part of*

the gifts of the Holy Spirit." Particularly

he observes^f, that "to be dead unto sin,

^c Ib. p. 467.

^d Ib. Orat. in 1 Cor. 15. 28. p. 850, 851.

^e Ib. Contr. Eunom. l. 1. p. 67. Vol. 2.

^f Ib. in Eccl. Homil. 6. p. 433. Vol. 1.

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and to be quickened by the Spirit, is, *δωρον Θεου, the gift of God.*" Regeneration is by him ascribed to the Spirit and grace of God. "This benefit, says he^a, speaking of regeneration, the water does not give, for it would be above, or higher than the whole creation, but the order of God, *καὶ ἡ τοῦ πνεύματος ἐπιφοίτησις, and the coming of the Spirit upon us.*" And in another place he says^b, "They that are born of the Spirit are the children of God, for so expressly does he bear witness, *τῷ ἁγίῳ πνεύματι τῶν τοῦ Θεοῦ τέκνων τὴν γένεσιν, that the birth of the children of God is owing to the Holy Spirit, according to John iii. 6.*" The change in regeneration he expresses thus^c, "We were once the trees of *Lebanon* — but he hath made us a chariot for himself, *μετασχημασας τὰ ξύλα τὴν φύσιν διὰ τῆς παλιγγενεσίας εἰς τὸ ἀργυρεόν, transforming the nature of the wood by regeneration into silver and gold, &c.*" This therefore must require an almighty power; and to this does *Gregory* ascribe it, when he says^d, that "Christ is made king over them, who are born and made kings, in whom is the rod of iron, that is, *ἡ ἀσπενδύτης, the immutable power, which breaking in pieces that which is earthly and*

^a Ib. in Baptism. Christ. p. 801. Vol. 2.

^b Ib. contr. Eunom. l. 1. p. 60.

^c Ib. in Cantic. Homil. 7. p. 537. Vol. 1.

^d Ib. in Pf. c. 8. p. 308.

frail,

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through these we may attain^r to the inheritance of the kingdom of heaven; wherefore with all devotion we ought to obey him, and comply with his commands; quia quicquid in nobis pulchrum est, *because whatsoever is beautiful in us*, he paints with spiritual lineaments." Again he observes^o, that "it is manifest, that *grace is the gift of God*; not a reward due to works, but is granted in a free way, mercy intervening." In particular he says^r, "Faith is the gift of God's mercy, that those who are made guilty by the law may obtain pardon, wherefore faith works joy." And in another place^q, "*The grace of faith is given* that believers may be saved. True it is, because all thanksgiving for our salvation is to be referr'd to God, who gives his mercy to us, that he might call back wanderers to life, and those who do not seek the true way; wherefore we must not glory in our selves, but in God, who hath regenerated us in the heavenly birth, through the faith of Christ." And upon those words, *no man speaking by the Spirit of God calls Jesus accursed*, he makes this observation^r, "Whatsoever truth is said by any one, a Spiritu Sancto dicitur, *is said by the Holy Ghost*."

^o In Rom. p. 309.

^q In Eph. p. 496.

^r Ib. p. 263.

^r In 1 Cor. p. 387.

AMBROSIUS MEDIOLANENSIS.

A. D. 380.

*A*mbrose of Milain frequently suggests, that every thing that is good is from God, as good thoughts, virtues, faith, and obedience. "There's none, says he^{*}, who has not some sort of image, i. e. either of holiness or sin; We walk in the *image of God*, quando cogitationes bonae quae nobis a Deo insitae sunt, *when good thoughts, which are put into us by God*, remain in us, and lead us on to good works." In another place citing *John* iii. 21. he makes this observation[†], "Lo here we read, that the works of men are wrought in God, and yet we can't refer them to the divine substance; but we know, either that they are made by him, according to *Col.* i. 16, 17. or as the reading of the present testimony teaches, we ought to reckon that those *virtues* through which the fruit of eternal life is obtained, *are made in God*, as charity, piety, religion, faith, and others of the like kind, which are wrought in, or by the will of God; therefore as in or by the will and power of

^{*} In Symbol. Apost. c. 16. p. 99.

[†] De fide, l. 3. c. 3. p. 150.

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God the Father; so likewise of Christ they are made, according to *Eph. ii. 10.*" And elsewhere speaking of the faith of the centurion, he says", "This is *not of man, sed potestate Dei, but by the power of God.*" Again, discoursing of *Eve's* subjection to her husband, he makes this remark", "In which I evidently perceive, says he, the mystery of Christ and the church; for the future conversion of the church to Christ, and that religious servitude subject to the word of God, which is much better than the liberty of this world are designed. Moreover it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; haec igitur servitus Dei donum est, *Wherefore this servitude is the gift of God.*" Regeneration, from whence spiritual obedience springs, of which faith, and other graces, are parts, is often referred by this pious Father, to the spirit, grace, and power of God. That we are according to grace, born again of the Spirit, he observes", "the Lord himself witnesses, *John iii. 6, 7, 8.* Wherefore it is clear, that the Holy Spirit is *the author also of spiritual regeneration*, because we are created after God, that we may be the sons of God; therefore when he shall take us to his own kingdom by the

^u In *Luc. i. 5.* p. 91.

^v De *paradiso*, c. 14. p. 130.

^z De *Spiritu Sancto*, l. 3. c. 9. p. 242.

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adoption of holy regeneration, do we deny him what is his own? He hath made us heirs of regeneration, which is from above, we claim the inheritance, do we disprove the author? But the benefit can't remain when the author is excluded; neither is the author without the gift, nor the gift without the author; if you claim the grace *believe the power*; if you disprove the power, don't seek after the grace." And a little after, "The more excellent regeneration, Sancti Spiritus opus est, *is the work of the Holy Spirit*; and the Spirit is the author of the new man, which is created after the image of God." And in another place he says^y, "There's no carnal man in Christ, *but if any man is in Christ he is a new creature*; non naturae novitate formatus, sed gratiae, *not formed by newness of nature, but of grace*." And this grace, to which he frequently ascribes the new creation and formation of man, is all from the Spirit of God; for, as he observes^z, "How can there *be grace, sine Spiritu, without the Spirit*, since all divine grace is in the Spirit;" wherefore in the same work he says^a, "We can't call to the Father or the Son without the Spirit, *for no man calls Jesus Lord but*

^y Epist. l. 8. ep. 61. p. 327. vid. etiam. Enarr. in Ps. 118. Jod. p. 959. et in Luc. l. 10. p. 217.

^z De Spiritu Sancto, l. 1. c. 11. p. 227.

^a Ib. c. 10.

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in the Holy Ghost; upon which account he elsewhere says^b, "To pray to God is spiritual grace." And again^c, "This common life does not keep the heavenly command, but that which is supported by the eternal gift, *through the operation of spiritual grace*." Moreover, he observes^d, that "to whomsoever the spirit of grace is present nothing is wanting; and in whom the Holy Ghost is infused there's a fulness of great virtues;" all which he represents as the effect of almighty power, and as flowing from the sovereign will and pleasure of God. "What, says he^e, is impossible by human desires, that *can be possible, per divinam gratiam solum, by divine grace alone*;" for as he expresses himself elsewhere^f, "Who can change nature, but he who hath created nature?" "To put off the bridles of lusts from minds infected with vices, says he^g, and amend, is not only of perfect virtue but also of heavenly grace; for to amend things to come is of human attention, but to damn things past *is of divine power*:" Which power is put forth by the Lord as he pleases^h, for "God, whom he thinks fit, he

^b Expof. If. apud Aug. contr. duas Epift. Pelag. l. 4. c. 11.

^c Enarr. in Pf. 118. Mem. p. 974.

^d In Luc. l. 1. p. 13.

^e In Pf. 118. Heth. p. 935.

^f Epift. l. 5. ep. 37. p. 284.

^g In Pf. 118. Tau. p. 1080.

^h In Luc. l. 7. p. 125.

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*calls, et quem vult religiosum facit, and whom he pleases he makes religious, and could if he would, of persons not devoted to him, make them devoted;” and so he does, when it seems good in his sight. Thus Ambrose, speaking of the Spirit of God, says, “Who, when he pleases, into whom he pleases, and as many as he pleases, and as much as he pleases, he inspires by his own proper will; therefore he fills with his grace whom he pleases, and as much as he pleases; he himself is not filled, he gives, he does not receive perfection, he sanctifies, but he himself is not sanctified.” And in another place he says, “The grace of the Lord is given not as from merit of reward, sed quasi ex voluntate, but as of will, according to 1 Cor. xii. 11, as he will, he says, not as is due;” wherefore there’s no room nor reason for boasting in the creature: ²¹ *Let no man, says Ambrose, boast, “that he has a pure heart, but be that glories let him glory in the Lord; qui sanctis suis cor mundum creare dignatus est, who vouchsafeth to create a clean heart in his saints.” And as is elsewhere observed by him, “Whether thou art number’d among the angels, thou oughtest always to speak in justification of God,**

¹ In Symbol. Apost. c. 4. p. 90.

² De exhort. ad Virgin. p. 437.

³ In Pf. 118. Jod. p. 966.

⁴ Ib. Samech, 1012, 1013.

and

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and the glory which thou hast obtained, thou shouldst *not arrogate to thine own merits*, sed *divinae misericordiae semper adscribas*, *but always ascribe it to divine mercy*; lest it should be said to thee, as in 1 Cor. iv. 7. for every creature, whatsoever good things it hath, it receives from Christ, who is the author of the whole creation."

N U M B. XIX.

MARCUS EREMITA. A.D. 390.

*M*ark the *Eremit* ascribes every good thing to God as the author of it; he denies that he can be prevented by any works of men, or that his grace is given in proportion to them, but affirms, that salvation is entirely of grace. "First of all, says he^a, we certainly know, that God is the author, both beginning, middle and end, of all good. Moreover, it is impossible, that we should do any good thing, or believe, but by Christ Jesus and the Holy Spirit." Again^b, "The author and beginning of all virtue is God, as the sun is of daily light; as often as ye do any virtuous action remember him who said, *without me ye can do no*

^a Marc. Eremit. de leg. Spirit. p. 51.

^b Ib. p. 53.

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thing." In another place he affirms², that "a man's own work does not save him, but he who gives the power of working — therefore never think, that, *praevenisse Dominum in virtute, thou hast prevented the Lord by thy virtue*, according to his judgment, who says, *it is God which worketh in you both to will and to do of his good pleasure.*" And elsewhere he observes³, that "what is given by grace we ought not now to measure according to the manner and merit of preceding weakness, since then grace would not be grace; but believing in God almighty, let us come to him with an heart single, and void of care, who, through faith, bestows *the communication of the Spirit, non ex proportionem operum naturae, not in proportion to the works of nature*; for he says, *ye have not received the Spirit by the works of the law, but by the hearing of faith.*" And 'tis a conclusion of this writer's⁴, that "the salvation of them that are saved arises from grace, not from nature;" wherefore he advises⁵, "Not to seek the perfection of the law in human virtues, for no man is found perfect in them, seeing the perfection of the law is hid in the cross of Christ."

² Ib. p. 50.

³ Ib. p. 49.

⁴ Ib. capitula de temperantia, p. 104.

⁵ Ib. de leg. Spirit. p. 52.

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N U M B. XX.

JOANNES CHRYSOSTOMUS.
A. D. 390.

CHryſoſtom, in many places, freely owns, that our calling, faith, will, and power to do good, are to be aſcribed to the grace and power of God, and the energy of the Spirit; "Not you labouring, ſays he", have found God, but living in error, *αὐτὸς δὲ υμᾶς ἐκωσάσατο*, *be himſelf hath drawn you out.*" i. e. of a ſtate of ſin and miſery. Again, ſays he", "To be called and to be cleanſed are *of grace*; and he that is called and cloathed with a pure garment ſhould continue to keep ſo: Diligence belongs to them that are called; for ſince to be called, *οὐκ ἀπὸ τῆς ἀξίας γέγονεν, ἀλλὰ ἀπὸ τῆς χάριτος*, *is not of merit, but of grace*, therefore ſomething ought to be returned for that grace." Again", "Thou haſt nothing of thine own but what thou haſt received from God — Not thine are thoſe good deeds, *ἀλλὰ τῆς τοῦ Θεοῦ χάριτος*, *but are owing to the grace of God*. Shouldſt thou name *faith*, this is from calling; ſhouldſt thou mention remiſſion of ſins, or gifts, or the teaching word, thou

^c Comment. in Gal. 4. 9. Tom. 3. p. 744.

^a In Matt. 22. Homil. 69. Tom. 2. p. 438.

^w In 1 Cor. 4. 7. Homil. 12. Tom. 3. p. 313, 314.

haſt

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hast received all from thence." "Hence, says he elsewhere*, we should reckon nothing ours, *οτι οτι αυτη η δυναμις εκ ημελεον*, seeing faith it self is not ours, but rather God's. Hear Paul saying, *And this not of our selves, it is the gift of God.* And in another place he observes¹, that "the Apostle does not say, vessels of well-doing, nor vessels of liberty, but vessels of mercy, shewing, *οτι το παν εστι της Θεου*, that the whole is of God." Upon Phil. ii. 13. he has this note², *η προθυμια αυτου ημιν διδωσι η εργασιαν*, and he himself gives the readiness of mind, i. e. to do good, and the doing of it it self." He asserts³, that "a man brings nothing to the afore-said things, meaning ordinances, and the administration of them, *αλλα το παν της της Θεου δυναμεις εργον εστι*, but all is the work of God's power." Yea, he affirms⁴, that "it is impossible that a man should be able to have conversation with God, he means in prayer, or to pray unto him, *ανευ της ενεργειας της πνευματικης*, without the energy of the Spirit."

* In Act. Homil. 30. Tom. 4. p. 783.

¹ In Rom. 9. 23. Homil. 19. Tom. 3. p. 144.

² Homil. 8. Tom. 4. p. 46.

³ In 1 Cor. 3. 1, 2. Homil. 8. Tom. 3. p. 291.

⁴ De precatone, Homil. 2. Tom. 6. p. 759.

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NUMB. XXI.

HIERONYMUS. A. D. 390.

Jerom was a warm defender of the grace of God, against *Pelagius* and his followers; he asserts, that all the good things we enjoy are from the free grace of God: "All things, says he^c, speaking to, and of God, are thine; and *whatever good thing there is*, sine te cujus est, dari non potest, *can't be given without thee, whose it is* — for God only is he who can instruct his people, and who can *give*, diversitates gratiae, *diversities of grace*, to them that wait upon him." And elsewhere^d, having observed God's different dispensations towards men, and his leaving of them to their own wills, that they may receive the reward or punishment thereof, he adds, "Not that all that shall come to pass shall be *of man*, but *of the grace of him that gives all things*; for so the liberty of the will is to be *preserved*, ut in omnibus excellat gratia largitoris, *that in all things the grace of the giver may excel*, according to *Psal. cxxvii. 1. Rom. ix. 15.*" And a little after he asks, "Where then is the power and judgment of man's own free

^c Hierom. Comment. in Hieremiam, Tom. 5. p. 138. K. L.

^d Ib. p. 143. A. B.

will

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will without the grace of God?" Upon Jer. xxxii. 40. he has this note^e, "So he gives free will, that notwithstanding the fear which is bestowed, gratia permaneat largitoris, the grace of the giver might remain." In another place, says he^f, "Whatever thou hast thou thinkest, non tuæ esse virtutis sed ejus misericordiae, is not owing to thine own virtue but to his mercy." And explaining Eccl. ix. 11. he thus expresses himself^g, "He that is light, and his soul is not oppressed, nevertheless *can't come to the goal, absque Deo adiutore, unless God is his helper.* And seeing the battle is against contrary powers, of which it is written, *sanctify the battle*; though a man may be strong yet he *can't conquer, propriis viribus, by his own strength.* Also one that is perfect and wise among the children of men *can't* have the living and heavenly bread, but through wisdom inviting, *Come, eat of my bread.* And because that riches are not wanting, of which the Apostle says, 1 Tim. vi. 18. 1 Cor. iv. 5. it must be known, that a prudent man *can't gather those riches, nisi eas a domino acceperit, unless he receives them from the Lord.* Grace also, unless it accompanies knowledge, and is granted by God, though a learned man, he *can't* find it." He fre-

^e Ib. p. 162. I. K.

^f Comment. in Ezek. p. 256. K.

^g Comment. in Eccl. Tom. 7. p. 39. K. L.

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quently inculcates the necessity of divine grace to the understanding of the Scriptures. "The knowledge of the Scriptures, he represents^b, as a water'd garden, or a *paradise of divers trees*, sed qui absque gratia spirituali est, *but he that is without spiritual grace* does not so much as bring forth herbs." And in another place^c he speaks of some, who though "they did not depart from the head, Christ, yet held things contrary to their head; who promise themselves by their own judgment, *a knowledge of the Scriptures*, absque magistro et gratia Domini, *without a master and the grace of the Lord.*" Particularly he observes^d, that "the whole epistle to the *Romans* wants interpretation, and is involved in such obscurities, that *to understand it*, Spiritus Sancti indigemus auxilio, *we stand in need of the help of the Holy Spirit*;" especially the *ninth* chapter, and the doctrines contained in it. Yea, he signifies, that all the doctrines of the Gospel are unsearchable by a man's own diligence and industry, for explaining *Eph. iii. 8.* he has this observation^e, "Those things which are in their own nature unsearchable *to man*, *these are known*, Deo revelante, *God revealing them*; for it is one thing to attain to a

^b Comment. in Isaiam, Tom. 5. p. 5. E.

^c Comment. in Mich. Tom. 6. p. 72. G.

^d Epist. ad Hedib. Tom. 3. p. 48. H.

^e Comment. in Ephes. Tom. 9. p. 95. K.

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secret through ones own curiosity, which after it is found out, ceases to be *unsearchable*, aliud propria diligentia, nequaquam posse comprehendere sed per gratiam cognoscere Dei, *another thing in no wise to be able to comprehend it through one's own diligence, but to know it by the grace of God*; which, when thou knowest, and hast also shewn it to others, nevertheless remains unsearchable, since it was a secret to thee, as much as in thee lay before it was shewn." He asserts the necessity of the Spirit's assistance, and the grace of God to the right performance of every good action, to which he refers it, when he says^m, "It is in our power to do any thing, or not to do it; *so only that whatsoever good work we will, desire, and fulfil*, ad Dei gratiam referimus, *we refer to the grace of God*, who, according to the Apostle, gives to us *both to will and to do*." And againⁿ, "The divine word bid and commanded the prophet, saying, *stand upon thy feet*; sed sine auxilio Dei et adventu Spiritus Sancti stare non poterat, *but without the help of God, and the coming of the Holy Spirit, he could not stand*; wherefore he enter'd into him, or took and raised him up, that he might stand firm, and be able to say, *he hath set my feet upon a rock*." Yea,

^m Comment. in Hieremiam. Tom. 5. p. 152. D.

ⁿ Comment. in Eccl. Tom. 7. p. 177. C.

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he affirms, that the best of men stand in need of the grace of God; thus, explaining the names of *Hilkiab*, *Jeremiab*, *Sballum*, and *Hanameel*, he says, " *Hilkiab* is by interpretation the portion of the Lord, *Jeremiab* the height of the Lord; for rightly the height of the Lord is born from the portion of the Lord; *Sballum* may be translated peace or peaceable, *Hanameel* the gift or grace of God; nor shall we wonder that peace and grace are joined together, when the Apostolic *Epistles* begin thus, *Grace be unto you, and peace*; for, first, we obtain the peace of God, and after peace grace is born in us; quae non in possidentis, sed in arbitrio donantis est, *which is not in the will of the possessor, but in the will of the giver.*" The grace of God carries the purchase to him who is set in high places, that *though he may seem high, tamen gratia Dei indigear, yet stands in need of the grace of God.*" And elsewhere he says, that "though a man be righteous yet whilst he is in this flesh he is *subject to vices and sins, et majore praesidio indiget, and is in need of a greater succour.*" He very plainly and clearly asserts, that the work of sanctification is the work of God, and owing to his grace; yea, that it is a work of his mighty power, and what he

° Comment. in Hieremiam, Tom. 5. p. 160. K.

° Comment. in Eccl. Tom. 7. p. 36. L.

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even works irresistibly. "Faith, he says³, flows from the free will of a man's own mind (which I suppose he means of the acts and exercise of faith being performed with freedom of will from the strength of grace; but, adds he) sanctification is sometimes begun *without our will*, ex sanctificantis largitate, *by the free gift of the sanctifier*. And a little after he says⁴, "As God being good according to his *essence and nature*, nos communione sui effecit bonos, *hath made us good by the communion of himself*, and speaks to Israel, *Be ye holy, for I am holy*; so he himself being blessed makes us blessed." Upon Eph. ii. 8, 9, 10. he has these words⁵, "This faith is not of your selves, but of him that calleth you: This therefore is said, lest, perhaps, a secret thought should creep into us, if we are not saved by our works, surely either by faith we are saved, and it is ours in another kind that we are saved; therefore he adds, and says, fidem quoque ipsam non nostrae voluntatis esse sed Dei muneris, *that this faith it self also is not of our will, but of God's gift*; not that he takes away free will from man, but since the liberty of the will has God for its author, all things are to be referr'd *to his grace*; seeing he even permits us to will that which is good; all this is

³ Comment. in Eph. Tom. 9. p. 89. L.

⁴ lb. M.

⁵ lb. p. 93. H. I.

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therefore lest any one should glory in himself, and that he is not saved by God." He goes on and observes, that "God gives reasons why we are saved by grace, through faith, and that not of our selves, but of the gift of God, saying, *for we are his workmanship*, i. e. that we live, that we breath, that we understand, et credere possumus, *and are able to believe*." And that the work of grace is a work of almighty power, he declares[†] in his note on *Jer.* xiii. 23. "That which is impossible to men is possible to God, so that the *Ethiopian* or Leopard can in no wise seem to change their nature, but he *who works* in the *Ethiopian* and Leopard, according to *Phil.* iv. 13. *1 Cor.* xv. 10. *Gal.* ii. 20. *1 Cor.* iv. 7. for which reasons let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches, nor the chaste man in his chastity, knowing that *in all these*, Christi virtus sit, *is the power of Christ, not theirs*, who glory in their own virtues." And that he thought, that God when he works, works irresistibly, so as that which he works shall be accomplished, appears from these expressions of his[‡]; "We men will to do most things by counsel, *but the effect in no wise follows the will*, but no

[†] Comment. in Hieremiam. Tom. 5. p. 137. G. H.

[‡] Comment. in Ephes. Tom. 9. p. 91. E.



C H A P. V.

Of P E R S E V E R A N C E.

DR. *Whitby* says ^a, “It were easy to confirm this doctrine (of the saints apostacy) from the concurrent suffrage of the anient Fathers; but this seems to him unnecessary, after the confession of the learned *Vossius*, *communem hanc fuisse antiquitatis sententiam, that this was the common sentence of antiquity*; and that, *antiquitas tota indeficibilitati adversatur, all antiquity was contrary to this doctrine, of the indefectibility of the saints.*” But it should be known, that *Vossius*, who sets himself with all his might to prove these assertions, not only in the same place ^b owns, that the holy Fathers, (*Austin* and *Prosper*) held, that God decreed from eternity to bring some, by infallible means, to eternal life, whose faith and love therefore should either never fail, or being lost, should be restored before the end of life; seeing God’s purpose of saving

^a Discourse, &c. p. 489. Ed. 2. 468.

^b Hist. Pelag. lib. 6. Thef. 12. p. 565.

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addressing the members of the church at *Corinth* he says*, "Who has dwelt among you that has not had an experience of, or proved, *την παναρετον η βαβαιαν υμων πισιν*, *your all powerful, and firm or stable faith?*"

He also observes†, that whereas it is the will of God, that all whom he loves should partake of repentance, and so not perish with the unbelieving and impenitent, *εοπιξεν*

τω παντοκρατορι ου βαθυμολι αυτη, *he has established it by his almighty will.*" But if any

of those whom God wills, should partake of the grace of repentance, should afterwards perish, where's his almighty will? *2m*

And how is this matter settled and established by such a will of his?

NUMB. II.

BARNABAS. A.D. 70.

Barnabas, an apostolical man, bears testimony to the doctrine of the saints final perseverance, when he says*, that "he that hopes in Christ, *ερεαν πλεον*, *the firm and solid rock shall live for ever*;" which he afterwards repeats in answer to a question, why the wool and the wood were used in

* Ep. 1. ad Corinth. p. 2.

† Ib. p. 20.

‡ Barnab. Ep. Par. 1. c. 5. p. 220.

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the legal ceremonies; "Because, says he^b, the kingdom of Jesus depends upon the tree (he means the cross) wherefore they that hope in him *shall live for ever.*" And in another place he cites^c the following words as a passage of Scripture, *and there was a river drawing, or running, on the right hand, and out of it sprung up beautiful trees, and whosoever eats of them shall live for ever;* upon which he observes, that "this, he says, because we go down into the water (meaning in baptism) full of sins and filth, and we come up out of it bringing forth fruit; having in the heart fear and hope in Jesus through the Spirit, *and whosoever eats of these shall live for ever;* this he says, that whosoever hears the things that are said, *καὶ πιστεύσας, and believes, shall live for ever.*"

N U M B. III.

IGNATIUS. A.D. 110.

I*gnatius* also is a witness to this most comfortable truth of the Gospel, when he exhorts^k the saints to "avoid those evil excrescencies which bring forth deadly fruit, of which, whoever tastes, dies; *for they are*

^b Ib. c. 6. p. 227.

^c Ib. c. 9. p. 235, 236.

^k Ignat. Epist. ad Tralles. p. 52.

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not the Father's planting, for if they were, the branches of the cross would appear, *καὶ ἡ ἀνὸ καρπὸς αὐτῶν ἀφάρσις*, and their fruit would be incorruptible; whereby through his sufferings he hath called you, being his members, *καὶ δύναται ἐν κεφαλῇ χωρὶς γενῆσθαι ἀνευ μέλων*, for the head cannot be born, or be without the members. And in another place he says, "No man professing faith sins; nor having obtained love hates. The tree is known by its fruit. So they that profess to be Christians shall be seen by what they do; for now it is not the business of a profession, *ἀλλ' ἐν δυνάμει πίστεως εἶναι τις ἐμνήσθαι εἰς τέλος*, but 'tis through the power of faith, if any one is found to the end." By which he intimates, that such is the strength and virtue of true faith, that such who have it are preserved and continued Christians to the end, and are then found to be so. His epistle to the *Philadelphians* is directed to them as a church firmly settled in the harmony of God, as being an everlasting and permanent joy; and their bishops, elders, and deacons, such whom Christ, according to his own will, *ἐνεργεῖν ἐν Βεζαυουμ*, had firmly established, through his Holy Spirit.

¹ Epist. ad Ephes. p. 25.

^m Ep. ad Philadelph. p. 38, 39.

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life is one thing, which makes the man animal, and another the quickening spirit, which makes him spiritual. That which is made is different from him that makes it, wherefore the breath is temporal, το δε πνευμα αειωνον, *the spirit eternal*. The breath indeed is vigorous for a little while, and remains some time, after which it goes away, leaving it breathless where it was before; but the spirit encompasses man within and without, ατε αι παρρημονικον εδεντε ηγαλειται αυτον, *as always abiding and never leaves him*." Yea, he represents it as blasphemy to say, that the members of Christ shall not be saved but destroyed; for he makes this observation on 1 Cor. iii. 17. *If any one defile the temple of God, &c.* Templum igitur Dei in quo Spiritus inhabitat patris, et membra Christi non participare salutem, sed in perditionem redigi dicere, quomodo non maximae est blasphemiae? *Therefore to say, that the temple of God in which the spirit of the Father dwells, and the members of Christ, shall not partake of salvation, but be brought down to destruction, is it not the highest blasphemy?*" Vossius^a refers to a chapter in *Irenaeus*^b as militating against the doctrine of the saints final perseverance, in which are these expressions, "All are of

^a Hist. Pelag. l. 6. Thef. 12. p. 566.

^b Adv. Haeref. l. 4. c. 72. p. 417.

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N U M B. V.

Epistola MARTYRUM Galliae.
A. D. 180.

THE *letter* of the *Martyrs* in *France* I place here, because it is thought by some learned men ^u to have been drawn up by *Irenaeus*, who was first a presbyter, and then bishop of the church at *Lyons*. In what year it was written is not certainly known; it must be after the death of *Pothinus*, predecessor to *Irenaeus*, since it gives an account of his martyrdom. The letter is wrote in a truly grand, noble, Christian spirit; it begins thus, "The servants of Christ dwelling in *Vienna*, and *Lyons* in *France*, to the brethren in *Asia* and *Phrygia*, which have the same faith and hope of redemption with us, peace and grace, and glory, from God the Father, and Christ Jesus our Lord." In it they give an account of the sufferings and martyrdom of many excellent, and godly persons in those parts, how bravely they endured, persevered, and held out to the end; which constancy and perseverance they all along ascribe to the grace and power of God. Among other ex-

^u Vid. Valef. Annot. in Euseb. Eccl. Hist. l. 5. c. 1. p. 86.
Fabricii Bibl. Graec. l. 5. c. 1. p. 74.

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some who had denied the faith at first, afterwards, beyond the expectation of the Heathens, made a confession of it; whereby Christ was greatly glorified, and all they were added to the number of the martyrs. They speak of others after this manner^a, “But they remained without, οἱ μὲν δὲ ἔξωθεν πῶποτε πίστεως, who never had the least appearance of faith, nor sense of the wedding garment, nor understanding of the fear of God, but through their whole conversation caused the way to be blasphemed; that is to say, the sons of perdition.” From whence it appears, that these early pious Christians, as they observe that such as had the true grace of God held out to the end, which they ascribe to the power of God; so such as finally and totally fell away were such who never had the root of the matter in them.

NUMB. VI.

CLEMENS ALEXANDRINUS.

A. D. 190.

*C*lement of Alexandria frequently suggests the stability and permanency of such as have received the grace of God. Thus al-

^a Ib. p. 163.

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the former he has these expressions: "The life of Christians, which we are now giving some instructions about, is a certain system of rational actions, that is, of those things which are taught by the *Logos*, or Word, *αδιαλώσιμα ενεργια*, a never failing energy, which we indeed have called faith. And in another place^f, "Faith, I say, whether it is founded on love or on fear, is *something divine*, *μητε υπο αλλης φιλιας κοσμικης διασωμενην, μητε υπο φοβου παροντος διαλυομενην*, which cannot be pulled asunder by any other worldly friendship, nor be dissolved by present fear." And elsewhere^g, "Faith is, *ιχθυς εις σωτηριαν* and *δυναμις εις ζων αιωνιον*, strength unto salvation, and a power unto everlasting life." Yea, he observes^h, "The power of faith is such, that it exceeds every thing that is contrary to it, *η αυτε ολη ενισταμενη τη κοσμη*, and even the whole world it self that stands in the way of it." To which may be added another passage of Clement'sⁱ, I'm persuaded that *neither death* which is inflicted by persecutors, *nor the life* which we here live, *nor angels*, the apostate ones, *nor principalities*, the principality of Satan, which is the life he chuses, for such are the principalities and powers of darkness, according to him; *nor*

^e Ib. Paedagog. l. 1. c. 13. p. 136.

^f Ib. Stromat. l. 2. p. 372.

^g Ib. p. 284.

^h Ib. l. 6. p. 674.

ⁱ Ib. l. 4. p. 512.

things

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er and kindness of their Lord. "We shall not fall, says he^m, into corruption, who pass through into incorruption, *οὐκ ἀποβήσεαι ημεῶν αἰῶνα*, *because he sustains us*, for he hath said, and he will do it." And a little after he saysⁿ, that "his, *i. e.* Christ's goodness towards them, who through hearing have believed, is *ἀμετακινῶν τε καὶ ἀπείκων*, *immoveable, and turns neither one way nor another*." Vossius^o refers to this writer as favouring the saints apostacy; who does indeed, in the book^p referr'd to, cite Heb. x. 26. and observes, that those who go on sinning and repenting, repenting and sinning, don't at all differ from such who never believed; and that he knows not which is worse, to sin wilfully, or to repent for sin, and sin again; but then he gives no intimations, that he thought that such had ever received the true grace of God, who go on at this rate, and were now fallen from it. I have produced two passages out of the same book in proof of the doctrine of perseverance.

^m Ib. Paedagog. l. 1. c. 9. p. 125.

ⁿ Ib. p. 126.

^o Hist. Pelag. l. 6. Thef. 12. p. 566.

^p Stromat. l. 2. p. 385.

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power, which he requested of the Father, from whom he receives all power in heaven and in earth, how can the Devil have the shaking of faith in his own hand?" And a little after he observes^r, that "the legion of devils had had no power over the herd of swine, unless they had *obtained it of God*; tantum abest ut in oves Dei habeat, *so far are they from having any over the sheep of God* — The Devil seems now to enjoy his *own power*, si forte in eos qui ad Deum non pertinent, *though perhaps over them who don't belong to God* — Moreover against *the household of God* he can do nothing of his own power; for when he is allowed, the instances in Scripture demonstrate from what causes it is; for either the power of tempting is granted to him, provoked or provoking, for the sake of probation, as in the cases above; or for the sake of reprobation, is the sinner delivered to him as to an executioner for punishment, *as Saul* — Or for the sake of restraint, as the Apostle relates, that there was given him a staff, a messenger of *Satan* to buffet him. Nor is this kind permitted to the Devil, for the humbling of the saints, *by afflicting the flesh*; nisi simul ut et virtus tolerantiae scilicet in infirmitate perfici possit, *unless that also, at the same time the power of patience might be*

^r Ib. p. 691.

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ward?" *Vossius* * indeed refers us to two places in this writer, in favour of the saints defectibility from the grace of God. In the *first* of them are these words *, " And is this to be wonder'd at, that any who have been proved for the time past should afterwards fall? *Saul*, a good man, above the rest, is overthrown by envy; *David*, a good man, according to the Lord's heart, is afterwards guilty of murder and adultery; *Solomon*, endued with all grace and wisdom by the Lord, is by women induced to idolatry; for to the Son of God alone was it reserved to abide without sin. What if therefore a bishop, a deacon, a widow, a virgin, a doctor, yea, even a martyr, should fall from the rule, shall heresies on that account seem to obtain truth? Do we prove faith by persons, or persons by faith? No man is wise but a believer; no man of great name but a Christian; no man a Christian but he who shall persevere to the end." All which amounts to no more, than that the best of men may fall into sin; that none are exempt from it but the Son of God; therefore we should not think ill of the doctrine of faith, because of the falls of the professors of it, no man being a true Christian but he that shall persevere to the last, for such who do

* Hist. Pelag. l. 6. Thef. 12. p. 567.

* De praescript. Haeret. c. 3. p. 230, 231.

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of Christ was of the Apostles. We wonder at his churches, if they are deserted by some, when these things shew us Christians, what we suffer after the example of Christ himself; *They went out from us*, says he, 1 *John* ii. 19. *for they were not of us, &c.*" In the other place^y referred to stands this passage, "Do not many afterwards fall? Is not the gift taken away from many? These are they, namely, who creep in by stealth, who attempting the faith of repentance, place their house about to fall upon the sands." But *Tertullian* is manifestly speaking of such who never had the true grace of God, or built upon a right foundation, from whom was taken away that which they seemed to have, having fallen, not from true faith, they never had, but from a profession of it; so he sometimes^z calls *Simon Magus* a believer, because he professed to be one, though he afterwards says, that he was cursed by the Apostles, and cast out from the faith, *i.e.* from the church of God, and a profession of faith in it. So when he speaks^a of some ready to perish after baptism, he is to be understood of such who have not, and never had oil in their lamps. Or when he speaks of true believers losing their faith he does not mean, that they shall finally and

^y De poenitentia, c. 6. p. 144.

^z De idololatria, c. 9. p. 109.

^a Scorpiace, c. 6. p. 623.

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in the *inward chambers of the soul*, firmitatem perpetuitatis obtinent, *obtain the firmness of perpetuity.*" Again, he observes^d, that "the grace and gift of our Saviour referring to *John* iv. 10, 14. αναραιρε? *Q. u. μὴ αναλισκομεν, μηδε φθειρομεν*, cannot be taken away, nor consumed, nor destroyed in him that partakes of it." Particularly he observes, agreeable to the Scripture, that "*charity*, or the grace of love, *never fails*; wherefore, adds he^e, the Apostle being confident that he had received it entire, said, *Who shall separate us from the love of God? Shall tribulation*, &c. for from charity, never failing were those words of his, *Rom.* viii. 38, 39." In another place^f he takes notice of a twofold light, the light of the ungodly, which will be put out, and the *light of the righteous*, quae permanet in aeternum, *which abides for ever*; and then argues thus, "Our soul is enlightened either with the *true light*, quod nunquam exstinguetur, *which shall never be put out*, which is Christ; or if it has not in it that light *which is eternal*, without doubt it is enlightened with a temporal and extinguishable light, by him who transforms himself into an angel of light." Moreover, having observed, as before, that

^d In Joan. p. 206.

^e In Matt. Homil. 23. fol. 43. A.

^f In Jud. Homil. 1. fol. 177. C. et in Matt. Homil. 30. fol. 60. E.

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not perish, and therefore he is great, and may say this, *who shall separate us from love, &c?*" And elsewhere¹, referring to *Matt. xxiv. 24.* he says, "*If it be possible* is a word of exaggeration, for he does not affirm, or say, that *the elect also may be deceived*, but would shew, that the words of hereticks are frequently very persuasory and powerful to move even them that hear wisely." Satan, as powerful an adversary as he is, is represented as unable to hurt and destroy those that fear the Lord. "We don't deny, says he^m, that there are many devils on earth; we say there are, and that they are powerful in the wicked, because of their wickedness; but *can do nothing* to those who have put on the whole armour of God, and have received strength to stand against the wiles of the devil." And a little afterⁿ, "Others, who through ignorance subject themselves to them, may suffer by them; but the Christian, the true Christian, who subjects himself to God only, and to his word, cannot suffer any thing by the devils, being greater than them; and *be cannot suffer* or be hurt by them, because *the angel of the Lord encamps round about them that fear him.*" And a little after he adds^o, "So that the contrary angels, nor the prince of them,

¹ In *Matt. Homil. 30. fol. 59. D.*

^m *Contr. Cels. l. 8. p. 400.*

ⁿ *Ib. p. 401.*

^o *Ib. p. 402.*

who

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really guilty of blasphemy against him, he is to be understood of the gifts, and not of the grace of the Spirit. His *second passage* is not to be met with, there being no such *chapter* in the book he cites. In his *third* reference are plain intimations of the doctrine of perseverance; he says ^v, that they, of whom the Apostle says they made shipwreck of faith, were indeed called but not justified; and observes ^x, that neither the death of the body, nor the life of sin, nor the vain glory of this world, nor the prince of the world, and other powers, though they desire and endeavour, they cannot separate any from the love of God. 'Tis true, he adds, if love is perfect, and is rooted and grounded; and so it is in every true believer, as to the principle, though not as to the degree and exercise of it.

N U M B. IX.

CYPRIAN. A.D. 250.

Cyprian must be reckon'd among the assertors of the final perseverance of the saints, and of the indefectibility of true believers, as will appear from the following

^w *πρὸς ἀρχιεπί.* l. 1. c. 3. fol. 117. C. D.

^x In Rom. l. 7. fol. 192. B.

^y *Ib.* fol. 194. A. B. C.

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passages^a in his writings. He makes this observation on *Rom. viii. 35. Who shall separate us, &c.* "*Nihil horum potest separare credentes, none of these things can separate believers; nothing can pull them away that cleave to his body and blood.*" And to the same purpose he speaks in another place^b, "*The church, that is the people fixed in the church, faithfully and firmly persevering in that which they have believed, nothing can separate from Christ, quo minus haereat semper et maneat in individua dilectione, that they should not always continue and remain in individual love.*" Again he observes^c, that "*the Lord, the protector and defender of his people, will not suffer, triticum de area sua diripi, the wheat to be taken from off his floor, but the chaff only can be separated from the church.*" Agreeable to which he elsewhere says^d, "*He that is not planted in the precepts and admonitions of God the Father, solus poterit de ecclesia ille discedere, he only can depart from the church.*" And again^e, "*The church, which believes in Christ, and which holds that which it has once known, never departs from him at all; and they are the church*

^a Cyprian. Ep. 8. ad Clerum, p. 24.

^b Ib. Ep. 63. ad Caecilium, p. 149.

^c Ib. Ep. 69. ad Florentium, p. 172.

^d Ib. Ep. 49. ad Cornelium, p. 91.

^e Ib. Ep. 55. ad eundem, p. 116. vid. etiam Ep. 69. ad Florentium, p. 172.

who

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who remain in the house of God ; but there is a plantation which is not planted by God the Father, whom we see are not made firm and solid with the stability of wheat, but are winnowed like chaff with the breath of the scattering enemy, of whom *John* in his *epistle* says, *They went out from us, &c.*" He represents^f faith as *inexpugnable*, and says^g, that " the strength of believers remains immoveable, and that integrity continues stable and strong with those who fear and love God with their whole heart." To which may be added the following expressions of his^h, " The strength of hope, and firmness of faith, are vigorous with us, and we have a mind erect, virtue immoveable, patience ever joyful, and a soul secure of its own God, amidst the ruins of a decaying age, as the Holy Ghost, by the prophets, speaks and exhorts, strengthening with an heavenly voice the firmness of our faith and hope, *although*, says he, *the fig-tree shall not blossom, &c.*" He denies, " That a man of God, and a worshipper of him, leaning on the truth of hope, and founded upon the stability of faith, can be moved by the troubles of this world and age." Once more he saysⁱ, " To whom

^f Ib. Ep. 9. ad Martyres, p. 26.

^g Ib. Ep. 52. ad Antonianum, p. 94.

^h Ib. ad Demetrianum, p. 282, 283.

ⁱ Ib. de Oratione Dominica, p. 266.

remissi-

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true grace of God, and finally and totally perish. The *two* ° first of them regard one and the same case, that of *Solomon's*, of whom he says, that "while he walked in the ways of the Lord he enjoyed the grace of the Lord, but when he left them he lost it." Where, by the grace of the Lord, I apprehend, he means the discoveries of the love and favour of God to him, which he enjoyed whilst he walked in his ways, and lost when he departed from them; since he adds, "And the Lord raised up *Satan*, or an enemy to *Solomon*." Which may be the case of a true believer, and yet not fall from grace, as in the heart of God, or as implanted in his own heart, much less finally and totally perish; nor does *Cyprian* suggest any such thing concerning *Solomon*. Besides, in one of the places where this case is mentioned, he says many things which confirm the doctrine we plead for. Thus speaking of the saints he observes ^p, that "he (Christ) says, that they are strong and stable, and founded upon a rock of a mighty bulk, and that they are solidly settled with an immoveable and unshaken firmness against all the storms and tempests of the world." Again ^q, says he, "*Let no man think, bonos de ecclesia posse discedere,*

° Ep. 7. ad Rogatianum, p. 20. D. Et de unitate ecclesiae, p. 259.

^p De unitate ecclesiae, p. 253.

^q Ib. p. 256.

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of the believer, *returns*, si fides postmodum defecerit, *if faith should afterwards fail.*" But then let it be observed, that *Cyprian* does not assert, only supposes the failing of faith after baptism; and had he asserted it, *Vossius*† himself has taught us how to understand the *Fathers* when they say; that faith may fail, and sometimes really does, by which they mean, not the habit or seed of faith, but the acts which flow from it. And that true faith, as to the acts and exercise of it, may fail, is not denied by us.

N U M B. X.

LACTANTIUS. A. D. 320.

Lactantius clearly asserts the perpetuity of virtue or grace, when he affirms, that where it once is it can never remove; his words are these, "Virtue is *perpetual, without any intermission*; nec discedere ab eo potest, qui enim semel cepit, *nor can it depart from him who has once received it*; for if it has any interval, if we can at any time be *without it*, vices immediately return, which always oppose virtue; nor is it therefore laid hold on, if it leaves, if it at

† Hist. Pelag. l. 6. Thef. 13. p. 575.

‡ Lactant. Institut. Divin. l. 7. c. 10. p. 562.

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nations most populous and religious to this day, ἀνωλεθρον ἢ ἀπώλητον ἢ ἐστὶ τῆς παρὰ Θεοῦ βοηθείας τυγχάνει, *not being liable to ruin, but insuperable, because it has always help from God.*" And in another place ^y having mentioned *Psal. xlvii. 9.* he observes, that "this shews yet more clearly, that the princes of the church of Christ among the *Gentiles* are translated into the inheritance of the prophets, formerly dear to God; and these being strengthened by ^z the power of our Saviour are lifted up very high, ἐδενθῶ ἀνθρώπων κατὰβαλεῖν αὐτοὺς; ἢ παπεινώσαι δεινότημεν, *insomuch that no man is able to cast them down and lay them low,* because of the right hand of God that lifts them up, and strengthens them." Once more, he says ^z, "The Lord himself being both shepherd and lord of the flock, is said to feed it by himself in strength, so that the *sheep being kept with a mighty band, and an high arm, μηδὲν τι παθεῖν δεῖον περὶ τῶν ἐρεδρευόντων αὐτοῖς ἀγέμων ἢ ἀπηνῶν θηέμων, suffer no evil from the wild and savage beasts which lie in wait for them.*"

^y Demonst. Evangel. l. 6. c. 2. p. 260.

^z Ib. l. 7. c. 2. p. 344.

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sort of salts, but afterwards he rejected that divine wisdom, and of an Apostle became an apostate, not only could not be profitable to others, but became miserable and unprofitable to himself." And a little after, "*Judas*, of the household of faith, became an enemy of the truth." All which only regard the office to which he was called, the external gifts bestowed upon him, and outward profession of faith he made, and the character he bore in the esteem of others, from which he sadly fell. But this is no proof of the apostacy of a true believer. Besides, *Chromatius* observes in the same work^f, that "as salt, when it operates in any flesh, it does not admit of corruption, it takes away ill smells, it purges out filth, it does not suffer worms to be generated; so the heavenly grace and faith, which were given through the Apostles, in like manner work in us; for it takes away the corruption of carnal concupiscence, it purges out the filth of sin, it excludes the odour of an evil conversation, and does not suffer the worms of sin to be generated, *i. e.* lustful and deadly pleasures to rise out of the body. — And as salt indeed is put without, but inwardly operates by virtue of its own nature, so the heavenly grace penetrates through the outward and *inward parts of*

^f *Ib.* p. 375.

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And having elsewhere ¹ mentioned some instances in the *Psalms*, adds, "Wherefore it is manifest, that we being made one *are able*, in the name of the Father, and of the Son, *βεβαιον εχει της αγαπης τον συνδισμον, to hold the bond of love firm.*" He suggests that the reason why Christ receives grace for men, is, that it might remain safe for them. "He, the Lord, says he ^k, received, that the gift residing in him, *βεβαια η χαιρις διαμειν, grace might remain firm*; for if men only had received, it was possible, that it might be taken away again, which is shewn in *Adam*, for what he received he lost; *να δε αναφαιηται η χαιρις γινεται η βεβαια φυλαχθη τοις ανθρωποις, now that this grace might not be taken away but be kept safe for men*, therefore he made this gift his own, and says, that he received power as man which he always had as God." He also represents ¹ it as the effect of Christ's redemption, that the redeemed die no more; for thus he introduces Christ speaking, "I have finished the work, which thou, Father, gavest me; the work is finished; for the men that are redeemed from sin, *οι μεν οντι νεκροι, no longer remain dead.*" But if any of them should perish who are redeemed by Christ, how would this end of redemption be an-

¹ Ib. Orat. 4. p. 474.

¹ Ib. p. 476.

^k Ib. p. 490.

swered

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which the Apostle knowing, said, *Who shall separate us from the love of Christ? For the gifts of God, and the grace of calling, are without repentance.*^o

N U M B. XIV.

MACARIUS ÆGYPTIUS.

A.D. 350.

M*acarius* gives plain intimations, that such who are truly born again shall never perish, but have everlasting life. "The true death, he says °, is inbred in the heart, and is hidden, and the inward man is become dead; if therefore any one passes from this death unto the life which is hidden, *verily he shall live for ever, κ̅ι̅ εκ̅ α̅πο̅θ̅νη̅σκει̅, and not die.*" Again °, "The soul shall be kept by the power of the Lord, which, as much as it is able, restrains it self, and turns from every worldly lust, and so it is helped by the Lord, that it may be truly kept from the foresaid evils; for whenever the Lord sees any one bravely declining the pleasures of life, distractions, gross cares, earthly bonds, and the wandrings of vain reasonings, he grants the peculiar assistance of grace, α̅πο̅λω̅ρον̅ δια̅τη̅ρει̅ν̅ τ̅ην̅ ψ̅υχ̅ην̅ εκ̅ει̅μ̅ην̅, pre-

° Homil. 15. p. 96.

° Homil. 4. p. 18.

serving

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may prove a loss to him, but he does not say, that grace it self may be lost. And out of the same *Homily* I have cited a passage in proof of the doctrine contended for. In the *twenty fourth Homily* referred to, I do not meet with any thing that looks like the doctrine of the saints final and total apostasy. In the *twenty sixth* he says, that many who think they have attained to perfection wander from the grace they have, by which he means gifts; for he supposes, that a man may have this grace, and yet his heart not purified, or be a Christian; for as for Christians, he says, though Satan wars against them without, they are inwardly safe by the power of God, and care not for Satan. In the *twenty seventh Homily* he indeed cites *Heb. vi. 4, 5, 6.* and makes this remark upon it, "Behold, they that are enlightend, and have tasted, fall;" which no body denies. And in the same *page* he has these words, "He that has these things, meaning gifts, falls, but he that has charity, or love, *αγαπη*, cannot fall."



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ble spirit of faith, through the gift of the only begotten of God abiding, and leading us by an unalterable course to the quiet haven."

Much the same he says of hope, as he does of faith; "By him (Christ) he observes¹, we are brought into the hope of eternity, and in this hope we are not confounded; because *this same hope, nobis fortitudinis turris est facta, is made unto us a tower of strength*

— Through this hope we sustain the force of the devil and his snares, being *bedged about, tutissima fidei munitione, with the most safe munition of faith*, against him and his spiritual wickednesses." Hence he represents the case of believers to be such,

that there need be no hesitation about enjoying eternal happiness. "The kingdom of heaven, says he², which the prophets declared, *John* preached, our Lord professed was in himself, he wills should be *hoped for*,

sine aliqua incertae voluntatis ambiguitate, without any doubtfulness of an uncertain will,

otherwise there's no justification by faith, if faith it self should be doubtful;" for, as

he observes, a little after, "In the sayings of God is truth, and all the efficiency of

created things is in the word; wherefore neither what he has promised is doubtful,

nor what he speaks is ineffectual." He fur-

¹ Ennar. in Pf. 60. p. 399, 400.

² Comment. in Matt. can. 5. p. 261, 262.

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ther by the corner stone ; it is to be built up, by the increase of mutual connexion, into a perfect man, and into the measure of the body of Christ ; and also to be adorned with the form and beauty of spiritual grace ; this house so *built by God*, that is, *by his doctrines*, non concidet, *shall not fall.*" On these words, *the Lord keepeth them that love him*, he has this note^c, "He will save by keeping them, that is, by reserving them to be partakers of the everlasting kingdom ; but they are those who will fear, pray and love." Once more he observes^d, that "this is the constitution of invariable truth, in the beginning of the words of God is truth, that *the new man regenerated in Christ*, vivat deinceps aeternus, *may henceforth live eternal*, according to the image of the eternal God, that is, of the heavenly *Adam.*"

S. J. P.

N U M B. XVI.

BASILIIUS CAESARIENSIS.

A. D. 370.

Basil gives plain intimations, that such who are redeemed by Christ, and are truly gracious souls, shall never perish. "He, says he^e, that has chosen the narrow

[^c In Pf. 144. p. 638. ^d In Pf. 118. Res, p. 519, 520.
^e Homil. in Pf. 48. p. 282.

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which by no reason induced by natural necessity, or having the appearance of piety, διασαλευομεν, *can be moved.*" Once more, he observes^k, that "because God is in the midst of his own city, he gives it, τὸ ἀσάλευτον, *stability*, whether this name of a city agrees with the *Jerusalem* that is above, or the church which is below." *Vossius*^l refers us to several of the *Homilies* of this *Father*, as militating against this doctrine of the saints perseverance; but in some of them that are referred to, there are very strong expressions in favour of it: In the *first* of them he thus says^m, "These words, *I have loved, because the Lord hath heard the voice of my prayer*, seem to be equivalent to the words of the Apostle, and to be said with the same affection by the Prophet as by the Apostle, *Who shall separate us from the love of Christ? Shall tribulation, &c.* Therefore I have loved all those things, knowing that I can bear those dangers for the sake of godliness." And a little after, says he, "Not that I *can by my own power* strive against those sorrows, but because I have called upon the name of the Lord." In the *second* stands this passageⁿ, "Prudence it self will give to one that builds an house to

^k Homil. in Ps. 45. p. 270.

^l Hist. Pelag. l. 6. Thef. 12. p. 566.

^m Homil. in Ps. 114. p. 307.

ⁿ Homil. in princip. Proverb. p. 461.

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NUMB. XVII.

GREGORIUS NAZIANZENUS.

A. D. 370.

Gregory of Nazianzum has several expressions in his writings which favour the doctrine of the saints final perseverance. He says^a, "A man may possess such an habit of virtue, *ὥς τε καὶ χεδὸν ἀδύνατον γινέσθαι τὴν περὶ τα χεῖρα φρεσιν*, so as that it is *almost impossible* that he should be carried away to that which is evil." And as for the grace of faith, he says^b, "That only of all things is, *ἀναλῶτον, inexpugnable*." And elsewhere^c, for the consolation of the people of God under reproaches and afflictions, he thus expresses himself, "Are we reproached? Let us bless them that do ill. Are we spit upon? Let us study to have honour from God. Are we made to flye? Not from God, *τίτ' ἐκ ἀφαιρετόν γε τῶν πάντων μένον*, *this alone, of all things, cannot be taken away*." With what exultation and joy does he express himself in a view of interest in Christ! "O, my Christ, says he^d, thou art my portion, which, to have, is better

^a Greg. Nazianzen. Orat. 31. p. 508. Tom. 1.

^b Ib. Orat. 4. p. 133.

^c Ib. Carmen. Jamblic. 21. p. 234. Tom. 2.

^d Ib. p. 252.

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ons, it must be owned, do seem to intimate, that persons may be purged and yet perish; be made whole and yet lost; be quickened and yet die again. But then they must be imputed to this author's great zeal for the good of souls, and care of them, and concern for them, and to his earnestness in cautioning of them against sin, and advising them to that which is good.

N U M B. XVIII.

GREGORIUS NYSSENUS.

A. D. 380.

Gregory of Nyssa gives plain intimations of the security of the saints, and the perpetuity of grace where it is once implanted. Having taken notice of *Balaam's* being sent for to curse *Israel*, which he was not able to do, he makes this remark on it^a; "Hence we understand, that no enchantment is effectual against *those who live virtuously*; but such being satiated through divine assistance, *παντος υπερικνευεν επιβελης, prevail over every snare.*" And in another place he observes^b, that "the earth first apostatized through sin, but now, through

^a Gregor. Nyssen. de vita Moſis, Vol. 1. p. 250.

^b Ib. in Pfalm, c. 9. p. 316.

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and abides in life continually." And elsewhere^e speaking of the saints spiritual armour, among other things he observes, that "the shield, which is a piece of armour that covers, is, *η ἀπάρητης πίστις*, *faith that cannot be broken.*" He says the same of all other graces; explaining the *beams* of the house in *Cant.* i. 17. "These, says he^f, should be the virtues, which do not admit the floods of temptations within themselves, *εἴρηται τε ἔσται ἡ ἀνιδόλοισι*, *being firm, solid, and not giving way*, and preserve in temptations from being softened unto wickedness." And in another place^g, says he, "He describes the house of virtue, whose matter for covering is *cedar* and *cypress*, which are not susceptible of rottenness and corruption; by which he expresses, *το μόνιμον τε ἡ ἀμεταβλητόν της προς το αγαθόν χάριτος*, *the permanency and immutability of the habit to that which is good.*" Now all this he ascribes not to the saints themselves, but to God; he observes^h, that "*David* says, *Θεὸς ἔργον το ἐν ἐπισείῃα κεῖλεναι τον ἀνδραπον*, *it is the work of God to confirm a man in piety; for thou art my strength and my refuge*, says the prophet; and *the Lord is the strength of his people*; and, *the Lord will give strength unto his people.*"

^e *Ib.* Homil. 8. p. 463.

^f *Ib.* in *Cant.* Homil. 4. p. 523.

^g *Ib.* Homil. 6. p. 557.

^h *Ib.* Cont. Eunom. Orat. 1. p. 68. Vol. 2.

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they seem good, lest righteousness should be thought to be despised, they do *not continue* that they may be glorified, as *Judas Iscariot*, or the seventy two, who being chosen, afterwards were offended, and departed from the Saviour." Again ^k, "Whom God is said to call, *they persevere in faith*; *hi sunt quos elegit ante mundum in Christo, these are they whom he has chosen in Christ before the world began*, that they may be unblameable before God in love." And in another place he observes^l, that some persons may seem to be in the number of good men, when, according to God's prescience, they are in the number of evil men; "Hence God said to *Moses*, *if any one sins before me I'll blot him out of my book*. So that according to the righteousness of the judge, he then seems to be blotted out, when he sins; *but according to prescience, nunquam in libro vitæ fuisse, he never was in the book of life*. Hence the Apostle *John* says of such, *they went out from us, but they were not of us, &c.* 1 *John* ii. 19." He represents a believer's love to Christ as insuperable, and the love of God in Christ to him as inseparable: Of the former he says ^m, "No torments overcome the love of a firm Christian." And of the latter ⁿ, "There is nothing that can se-

^k In *Ephes.* p. 492.

^m *Ib.* p. 295.

^l In *Rom.* p. 299.

ⁿ *Ib.* p. 296.

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N U M B. XX.

AMBROSIUS MEDIOLANENSIS.

A. D. 380.

*A*mbrose of Milain says many things in favour of the saints perseverance; he speaks of it as a thing certain, and not at all to be doubted of. "There's nothing, says he, we may fear can be denied us, nothing in which we ought to doubt of the continuance of divine goodness; the abundance of which has been so daily and constant, as that first he should predestinate, then call, and whom he calls he justifies, and whom he justifies them he also glorifies. Can he forsake those, whom he follows with such benefits of his own, even unto rewards? Among so many blessings of God are the snares of the accuser to be feared? But who dare accuse them, who in the judgment are accounted the elect? Can God the Father himself rescind his own gifts, who has bestowed them, and banish them from the grace of paternal affection, whom he, by adoption, has received? But 'tis feared, lest the judge should be more severe. Consider what judge thou must have; the Father hath given all judgment to Christ. *Can he damn them*

De Jacob. l. i. c. 6. p. 317.

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whom

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whom he has redeemed from death? For whom he offered himself, whose life, he knows, is the reward of his own death?" And in another place he observes^c, that "*many waters cannot quench love*, so that thy love cannot be lessened by any persecution, which many waters cannot exclude, nor floods overflow. Whence is this? Consider that thou hast received the spiritual seal, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of holy fear, and keep what thou hast received. God the Father hath sealed thee; Christ the Lord hath confirmed thee, and hath given the pledge of the Spirit in thine heart." Again, he says^d, "The righteous man falls sometimes, but if he is righteous, *though he falls he shall not be confounded*. What is of nature falls, what is of righteousness rises again; for God does not forsake the righteous, but *confirms his bands*." And in another place^e, "His (the good man's) soul does not perish for ever; neither does any one snatch it out of the hand of the Almighty, Father or Son; for the hand of God, that *established the heavens*, quos tenuerit non amittit, *does not lose whom it holds*." Faith he not only represents as firm it self,

^c De initiand. c. 7. p. 349.

^d Enarrat. in Ps. 36. p. 700.

^e In Ps. 118. Num. p. 1002.

but

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but says ^x, that it is the *stable foundation of all virtues*; and speaks of grace in general as perpetual. "This, says he ^y, is the alone possession, which being obnoxious to no tempests, brings forth the fruit of *perpetual grace*." And though the church of Christ, saints, righteous ones, true believers, are liable to many afflictions, temptations, and trials, yet he intimates that they shall be preserved in the midst of all. "*Zabulon shall dwell by the sea*, he observes ^z, that he may see the shipwracks of others, whilst he himself is free from danger; and behold others fluctuating in the streights of this world, who are carried about with every wind of doctrine, whilst he perseveres immoveable in the root of faith; as the holy church is rooted and founded in faith, beholding the storms of hereticks, and shipwracks of *Jews*, because they have denied the governor they had." And in another place ^a, "This ship is the church, which though this world is a sort of a troublesome sea to it daily, it is not dashed against the rock, nor sunk to the bottom." Again ^b, "The soul, which deserves to be called the temple of God, or the church, is beaten

^x In Pf. 40. p. 753.

^y De Cain et Abel, l. 2. c. 3. p. 154.

^z De benedict. Patriarch. c. 5. p. 408.

^a De Salomone, c. 4. p. 1093.

^b De Abraham. l. 2. c. 3. p. 247.

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ding. "He calls the church, says he^f, a mountain, το των δογματων ακαλαγωνισον, *being as to its doctrines inexpugnable*; for a thousand armies may encamp against mountains, bending their bows, wielding their shields, and using stratagems, but can't hurt them, and when they have destroyed their own power go away; so likewise all they that war against the church, ταυτην μεν εκ εσεωσαν, *cannot move her*." Again^g, "Neither the tyrant, nor the populace, nor *bat-talia's* of devils, nor the Devil himself; περιγενεσθαι αυτων ιχουσιν, *are able to prevail against them*," the saints. He not only observes^h, that faith is *a foundation*, and the rest the building; butⁱ calls it, της πετεος της απεργης, *the unbroken rock*; and adds, "Neither rivers nor winds falling upon us can do us any hurt, for we stand unshaken upon the rock." And elsewhere^k, "Well does he say *in which we stand*, for such is the grace of God, that, εκ χει τελειη, εκ ειδε πεεος, *it has no end, it knows no bounds*." And in another place he observes^l, that the Apostle "rightly calls faith a *shield*, for as that is cast about the whole body, being as

^f Comment. in II. 2. 2. Tom. 1. p. 1030.

^g In Rom. 8. Homil. 15. Tom. 3. p. 131.

^h In Heb. 6. Homil. 8. p. 431.

ⁱ In 1 Tim. 6. 20. Homil. 18. Tom. 4. p. 326.

^k In Rom. 5. 2. Homil. 9. Tom. 3. p. 66.

^l In Eph. 6. Homil. 24. Tom. 3. p. 888.

HIERONYMUS. A.D. 390.

Jerom says many things which countenance the doctrine of the perseverance of the church, of righteous persons, true believers, and regenerate ones. Upon *Amos* ix. 14. he has this note^r, “From hence we understand, that the church, to the end of the world, will be *shaken indeed with persecution*, sed nequaquam posse subverti, *but can in no wise be overthrown*; will be tempted, but *not overcome*; and this will be, because the Lord God omnipotent, or the Lord God of it, that is, of the church, hath promised that he will do it.” And in another place he says^s, “We know, that the church in faith, hope, and love, is inaccessible and *inexpugnable*, there is none in it immature, every one is docible, impetu irumpere vel arte illudere potest nullus, *no one by force can break in upon it, or by art illude it.*” And elsewhere he observes^t, that “as the islands are indeed smitten with frequent whirlwinds, storms and tempests, but are not overthrown, for an example of the evangelic house, which is founded upon

^p Hieron. Comment. in *Amos*, Tom. 6. p. 50. M.

^q Ib. adv. Jovinian. l. i. Tom. 2. p. 7. D.

^r Ib. ad Algasiam, Tom. 3. p. 51. L. M.

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a rock of a mighty bulk; so the churches which hope in the law, and in the name of the Lord the Saviour, speak by *Isaiab*, saying, *I am a strong city, a city which is not assaulted;*" that is, so as to be taken and destroyed. Much like to this is his remark on *Isa. li. 5.* "The right hand and arm of the Lord is he who saves for himself those who first *were lost*, ut nullus periret de his quos ei pater dederat, *that none of them might perish whom the Father had given to him*; for that either the souls of the saints, who in the midst of the persecutions of this world, firma in Deum soliditatae sunt fide, *are established with a firm faith in God*, or the multitude of churches among the *Gentiles*, are called *Isles*, we have frequently declared." Having mentioned * *Prov. xxiv. 17.* he puts these questions, "If he falls, how is he just? If just, how does he fall?" Which he answers thus, "But he does not lose the name of a just man, who, by repentance, always rises again;" moreover, having cited *Psal. xcii. 12.* he explains it after this manner, "They that are planted in the house of the Lord are *just men*, in ecclesia confirmati, *established in the church*; but they not at present, but hereafter shall flourish in the courts of the Lord, where there is a pure

* Ib. Comment. in *Isa.* Tom. 5. p. 86. C.

* Ib. ad *Rusticum*, Tom. 1. p. 76. E.

u Ib. adv. *Pelag.* l. 2. Tom. 2. p. 97. C.

and

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and safe possession." And, says he ^w, in another place, "Dost thou say, that the resurrection is of the soul, or of the flesh? I answer, not of the soul only, but of the flesh, which with the soul is *regenerated in the laver*; et quomodo peribit quae in Christo renata est, *and how shall that perish*, which is *regenerated in Christ*? And elsewhere he observes ^x, that "he who with his whole mind trusts in Christ, though, as a fallen man, he was *dead in sin*, fide sua vivit in perpetuum, *by his faith lives for ever*." Once more, "The building, says he ^y, which is laid upon the foundation of Christ, of which the Apostle speaks, as a *wise master builder I have laid the foundation*, nunquam destruetur, sed permanebit in perpetuum, *shall never be destroyed, but shall abide for ever*." He asserts the security of the saints, notwithstanding all the efforts and attempts of Satan by his power and policy to destroy them. "He (the Devil) says he ^z, will endeavour to enter into *Judah*, that is, the house of confession, and frequently, through them who are negligent in the church, he will come up even to the neck, desiring to suffocate believers in Christ; and

^w Ib. Adv. error. Joan. Hierosol. p. 60. E.

^x Ib. ad Minerium, Tom. 3. p. 62. I.

^y Ib. Comment. in Hieremiam, Tom. 5. p. 160. F. vid. etiam Comment. in Oseam, Tom. 6. p. 20. K. p. 21. G.

^z Ib. Comment. in Isa. Tom. 5. p. 17. F.

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he will stretch out his wings, filling the whole country of *Immanuel*, sed non poterit obtinere, quia habet Judas praesentem Deum, *but cannot obtain, because Judah has God present with him.*" Upon *Isa. xiv. 16.* he makes this remark^a, "He shook, he does not overthrow, hence one of them that were shaken, and yet did not fall, says, *my feet were almost gone*; and the Apostle speaks to believers, to take the armour of God and stand against the snares of the Devil. The house indeed which is founded on a rock, is not shaken by any tempest;" that is, *so as to be overthrown.* He has another passage to the same effect^b, "When, says he, the Devil shall come, who is, by interpretation, the reprover and corrector, upon the land and country of believers, and of them whom the Lord shall feed, in the strength, and in the majesty of the Lord his God, and he, the Devil, shall tread upon them through various tribulations, and as a proud man shall ascend and depress the houses of our souls, that is, *our bodies*, et tamen nihil nos a Christi charitate separaverit, *yet nothing shall separate us from the love of Christ.*" The grace of love he more than once represents as that which shall abide and never be lost. Upon *Matt. xxiv. 12.* he

^a Ib. p. 37. E.

^b Ib. Comment. in Mich. Tom. 6. p. 68. C.

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has this note ^c; “ He does not deny the faith of all, but of many, *for many are called but few are chosen*; for in the *Apostles*, et simili-
bus eorum permansura est charitas, and *them that are like them, love remains*; con-
cerning which it is written in *Cant. viii. 7.*
Rom. viii. 35. And in another place he ex-
presses himself thus ^d; “ And because love
never fails, he, who is in the soundness of
love, that is, as he explains it in the same
place, who loves the Lord *with all his soul,*
with all his heart, and with all his strength,
nunquam et ipse corrui, *he himself also ne-*
ver fails, according to *Rom. viii. 35.*” Now
this perseverance and continuance in grace
he denies is owing to the free will of man, S
but is to be ascribed to the mercy and pow-
er of God; which he concludes ^e from
2 Thes. iii. 3. ergo non liberi arbitrii potesta-
te sed Dei clementia conservamur, *There-*
fore, says he, *we are preserved not by the*
power of free will, but by the clemency of
God.” And a little after ^f having mention-
ed the words of Christ to *Peter* in *Luke*
xxii. 32. he thus addresses the *Pelagians*; et
certe juxta vos in Apostoli erat positum po-
testate, si voluisset, ut non deficeret fides ejus,
but truly according to you it was in the power

^c Ib. Comment. in Matt. Tom. 9. p. 33. B. C.

^d Ib. Comment. in Tit. p. 110. M.

^e Ib. Adv. Pelag. l. 1. Tom. 2. p. 95. E.

^f Ib. p. 96. F.

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again, " That he who is like an adamant stone, which can't be hurt, or overcome by any, yet may be dissolved by the alone heat of deadly lust. And this he says^m after he had expressed the doctrine of the saints perseverance in a very strong manner. Moreover, he assertsⁿ, that the *Ethiopians* may, upon repentance, become the children of God, and the children of God, by falling into sin, may become *Ethiopians*; and yet in the same *leaf* stands a testimony to the doctrine of perseverance, which is cited above. But these must be reckoned among *Jerom's* unguarded expressions, by which we are not to form a judgment of his sentiments, against the numerous testimonies produced to the contrary.

^m Ib. Comment. in Amos, p. 47. A.

ⁿ Ib. p. 50. C.



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Heathens, are taken from *Justin Martyr*, *Clement of Alexandria*, *Chrysostom*, and *Jerom*; but these, as Dr. *Edwards* observes^c, at least some of them, had been bred in a *philosophic* way themselves, and so had retained a charity for that sort of men, yea, thought better of them than they deserved. Besides, should these testimonies be examined, they'll not be found so full and express as they are thought to be; and other passages of these writers may be produced contradicting of them. As to *Justin Martyr*, when he says, that such as *Socrates* and *Heraclitus* were *Christians*, he does not mean, as a learned man of our own nation has observed^d, that they were perfectly, only in part so; that is, as they were partakers of, and lived according to the λογος, or *reason*, which Christ, the Word and Son of God, imparts to every man. And as to *Clement of Alexandria*, *Vossius* has clearly shewn^e, that he could not say or think that any could be saved without faith, and without the knowledge of Christ; which he supposed the Heathens had through Christ's descent into hell, and preaching to them there. Nor that he could mean, that the philosophy of the *Greeks* was sufficient to salvation, only at most, that it was one degree towards,

^c Veritas Redux, p. 439.

^d Bulli Judicium, Eccl. Cathol. de necess. credendi quod Christ. sit Deus, append. ad c. 7. p. 201, &c.

^e Hist. Pelag. l. 3. Par. 3. p. 376, 377.

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of them, and were insufficient to salvation, and conclude: Says Origenⁱ, "If a conversation of good manners were sufficient to men for salvation, how is it that the *philosophers* among the *Gentiles*, or many among *bereticks*, continenter viventes nequaquam salvantur, *who live soberly, are not saved?* but because the falsity of their doctrine darkens and defiles their conversation." Again, he observes^k from *Peter* in *Clement*, "That good works which are done by unbelievers profit them in *this world*, non et in illo ad consequendam vitam aeternam, *but not to obtain eternal life in the other.*" *Cyprian* has these words^l, "The *philosophers* also profess to follow this (patience) but as their wisdom is false so is their patience; for how can he be either *wise* or *patient*, qui nec sapientiam nec patientiam Dei novit, *who neither knows the wisdom nor patience of God?*" *Ambrose*^m expresses himself in this manner, "Virtues without faith are leaves, they seem to be green but cannot profit; they are moved with the wind, because they have no foundation. How many *Heathens* have mercy, have sobriety? but they *have no fruit*, quia fidem non habent, *because they have no faith.*"

ⁱ In Matt. Homil. 27. fol. 53.

^k Ib. Homil. 35. fol. 74. vid. etiam Comment. in Rom. l. 2. fol. 142.

^l De bono patientiae, p. 313. ^m Enarrat. in Pf. 1. p. 665.

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